Vol. LXXIII, No. 6 December, 1925

The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

VARIETY OF RITES IN THE UNITY OF THE UNIVERSAL CHURCH 561
The Rev. JOHN LEAR ASMAN, S.J., San Jose, California.
THE MONARCHICAL CONSTITUTION OF THE CHURCH. 575
The Rev. HENRY G. HUGHES, Clifton, Bristol, England.
DON'TS FOR SERMON DELIVERY 584
The Right Rev. Monsignor H. T. HENRY, Litt.D., Catholic University, Washington, D. C.
THE OLD CHURCH BY THE MARKET 594
PASTOR ANTIQUUS.
THE OUGHT-TO-BE'S AND THE FALLEN-AWAYS 604
The Rev. EDWARD F. GARESCHE, S.J., Milwaukee, Wisconsin.
PRINTERS' INK 615
The Rev. AMBROSE REGER, O.S.B., Ripley, Ohio.
CONSULTORS IN SELECTING BISHOPS 621
MIXED MARRIAGE CEREMONY IN CHURCH 623
CATHOLIC CONDUCTORS OF PROTESTANT CHOIRS 624
ROMAN VERSUS GOTHIC VESTMENTS 626
ABSOLUTION TO THE UNCONSCIOUS AFTER THE LAST SACRAMENTS 630
SOLEMN MASS AT MARRIAGE IN CLOSED SEASON. 633
RECENT BIBLE STUDY 634

CONTENTS CONTINUED ON PAGE viii

AMERICAN ECCLESIASTICAL REVIEW

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

THE DOLPHIN PRESS
Philadelphia

GENERAL OFFICES
1305 Arch Street
Philadelphia, Pa.

Copyright, 1925: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Sole Agents { Great Britain: Burns, Oates & Washbourne, 8 Paternoster Row, London, E. C., 4
Ireland: Catholic Truth Society of Ireland, 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

Entered, 2 July, 1924, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879

Title-page, Index, and Table of Contents for Vol. LXXIII go with this number

BROTHERHOOD CORPORATION

L. L. FARRELL (President)

Vineyards:

Washingtonville, Est. 1839
Livermore, California

Address all communications to:

New York Office
71 Barclay Street

Producers of the Finest Altar Wines in America

The Brotherhood is one of the oldest and largest Altar wine houses in this country. We allow no dealers to handle our Altar wines, all shipments being made direct to the Reverend Clergy from our vineyards at Washingtonville, New York.

Mr. L. L. Farrell, the President, has devoted his entire life to the Altar wine industry, and all shipments are made under his personal supervision.

Requests for price lists and application blanks will have prompt attention

Altar Wine Supremacy

SINCE 1877

The COVICK Altar Wines are produced in California and are the only wines having the unqualified approval and commendation of all the Bishops of California.

✢ ✢ ✢

The Chancellor of the San Francisco Archdiocese supervises the making and distribution of the COVICK wines under the authority of His Grace the Most Reverend Archbishop.

The COVICK wines are not only valid and licit matter for the Holy Sacrifice; they are mature wines of the very highest grade and dependability.

✢ ✢ ✢

The COVICK altar wines, because of their rich mellow wholesome character are the ideal wines for the fasting priest and no wines anywhere in America are comparable with them.

✢ ✢ ✢

For the convenience of the Clergy throughout the country the COVICK Mass Wines may be obtained from

The T. F. Rodden Agency
25 Barclay Street
New York City, N. Y.

Fee Brothers
21-27 North Water Street
Rochester, N. Y.

D. B. Hansen & Sons
27 N. Franklin Street
Chicago, Ill.

The I. Donnelly Company
408-410 East Ninth Street
Kansas City, Mo.

William Moran Agency
873 Payne Avenue
St. Paul, Minn.

or direct from

The Covick Company
216 Pine Street
San Francisco, Cal.

The Covick Company

Established 1877 **Incorporated 1900**

THE
ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. III.—(LXXIII).—DECEMBER, 1925.—No. 6.

VARIETY OF RITES IN THE UNITY OF THE UNIVERSAL CHURCH.

THE Fourth Congress for the Reunion of the Churches, held 30 July–4 August, 1924, at Velehrad, Tchecoslovakia, has given a fresh stimulus to the ever-growing interest in the question of drawing back the separated Eastern Churches to the bosom of the Mother Church of Rome. Among other salutary resolutions adopted at the Congress, the following are of special value: "I. That a series of lectures be delivered in every University, Diocesan Seminary and Theological House of Studies, concerning dogmatic differences and the historical and religious life of the East. For this purpose a chair should be established, and, if this is impossible, specialists should deliver a series of lectures in certain sections of the country. II. That students, especially those who have no opportunity to do so during the school year, should devote part of their vacation periods to the study of the Oriental and Orthodox questions".

It is evident that a great deal of the difficulty attendant upon such studies rises from the lack of a definite terminology regarding the rites and Churches embraced by the various peoples of the East. If we wish to labor for the unity of the one Church of Christ in the variety of rites (which are older than the separation from Rome), we must come to a clear understanding as to the names of the different Churches as well as of the representatives of the various rites.

It is not the writer's intention to say the last word on this somewhat delicate question. His object is rather the modest endeavor to find the correct expression, the right medium of language, by which we may arrive at a clearer understanding of the topic in hand.

As a matter of fact, there still exists an age-old confusion in the nomenclature of Churches and rites. To cite but one instance. The writer of an otherwise excellent pamphlet, *Vocations,* published by the Irish *Messenger of the Sacred Heart,* calls the schismatics simply "Greek Catholics", for whose conversion we are urged to pray. Such a use of the term is calculated to arouse the indignation of the Ruthenian clergy, or to speak more correctly, of the Ukrainian Catholic priests of the Greco-Slavonic Rite (Ukrainian, because they are natives of the Ukraine; Catholic, because they adhere to Rome, while the ritual they observe is the Greco-Slavonic).

Meyer's *Encyclopedia*[1] enumerates in the article on the Greek Church fifteen autocephalic churches, separated from Rome, which call themselves the Orthodox Oriental Church. Speaking of the Oriental Church, the author refers us to the Greek Church. Of the Uniates, viz. those Orientals who are adherents of Rome, he says nothing.

The term "Greek Catholic" is ambiguous. Correctly speaking, it designates the Greeks who are of the Roman Catholic faith, that is, those who acknowledge the Bishop of Rome, the Pope, as the Vicar of Christ, but whose liturgy is called the Greek Rite, (the *pure* Greek rite, not the Greco-Slavonic rite). If the term Greek Catholic is used to signify the separated churches of the East, it is wrong; because not all of these churches are Greek in regard to rite, and not one of them is Catholic with regard to faith and obedience. They are schismatic.

The Russian schismatics are in the habit of calling themselves "Greek Catholics". This is not correct, because the Russians of to-day, at least in the formal sense of the word, are not Catholics. Neither do they belong to the pure Greek rite, for they observe the Greco-Slavonian rite. They are likewise incorrect when they introduce themselves as "Orthodox" (*pravoslavni*), because they have not the "right" and true faith in its fulness, although the majority of the people and perhaps also of the lower clergy, are in good faith (*bona fide*).

The rite of almost all the Russians is the Greco-Slavonic; that is, they have their liturgy in the Slavonian, or rather Old

[1] Meyer's *Konversations-Lexicon.* Wien-Leipzig, 1908, vol. VIII, art. *Griechische Kirche.*

Bulgarian language, which St. Cyril used with the permission of the Pope, and into which he translated the liturgical books from the Greek language. To do this he invented an alphabet, now called the Cyrillic. He took the Greek capital letters for those vowels and consonants which were so common to the Greek and Bulgarian tongues, and added new letters for the specific Slavonian sounds.

The erudite writer in the Encyclopedia of Wetzer and Welte[2] speaks of the Greek Church, of the separation of this from the Latin, and of the temporary reunion, but he makes no mention of the Uniates of the Greco-Slavonic rite. The *Catholic Encyclopedia*[3] has a valuable article on our subject by the well-known Orientalist Andrew Shipman. Under the heading, "Greek Catholics in America", the author speaks of the "Uniates" of the Byzantine (Greek) rite. He is correct in so far as the expression "Greek Catholics" applies to the Uniates, but the term would not include the Greeks, for example, in Italy, or the Uniates of the Armenian rite, or the Syrians or the Copts. For among the Armenians, Syrians, and Copts we find not only schismatics, but also loyal adherents of the Pope, i. e. Roman Catholics in faith.

Dr. Adrian Fortescue, the English Orientalist, calls the Uniates of the Greco-Slavonian rite, simply "Uniates".[4] He also suggests that we should call the Ruthenians (Little Russians) as a nation, Ukrainians, which is correct; but why then should we call their *rite* Ruthenian? If, as he says, *Rusin, Ruthenus, Russus,* are words which mean the same as Russian, and denote nationality, why should we call the rite of the Ukrainians, Ruthenian? For the representatives of this rite are again divided into schismatics and Catholics. In brief, a word indicating nationality should not be used to denote either the rite of a people or their allegiance to Rome. Neither should a word denoting faith and allegiance be used in connexion with the "rite". It is incorrect to speak about a Catholic or schismatic or heretical rite, because the same rite may be used by Catholics, or by schismatics, or even by heretics.

[2] Kirchen-Lexikon: Wetzer und Welte, Freiburg, B. Herder, 1888, article *Griechische Kirche.*

[3] Vol. VI, p. 744.

[4] *Dublin Review,* 1917, "The Uniate Churches in Russia and Poland".

Again, under the heading "Oriental Church" the writer in Wetzer and Welte[5] gives this definition: "The Oriental Church, or the Church of the Oriental rites, and in opposition to the Western (Latin) rite, comprehends the dioceses and those faithful who are united with Rome by faith but differ in rite; and who belonged to the old oriental patriarchates and nations and came back from the heresy of Nestorius, or of Eutyches, or from schism to the unity of faith". Here too the terms are, in their strict sense, incorrectly used.

The *Encyclopaedia Britannica*[6] speaks of the "Orthodox Eastern Church", from which we are referred to the article entitled "Greek Church", as if there were one "Orthodox Eastern Church", instead of the many separated, and among themselves independent, churches. In the section of the above-quoted article headed "Autocephalous Churches", we find

[5] Kirchen-Lexikon, 1895, article *Orientalische Kirchen.*

[6] *Encyclopædia Brittannica:* Edition IX, New York, 1890, "Greek Church", Vol. XI, page 154.

Edition IX, revised, 1902, "Greek Church", Vol. XI, page 154.

Edition XI, New York, 1910-1911, Vols. 19-20; both vols. in one cover. "Orthodox Eastern Church" begins on page 333.

Edition XI, Cambridge, England, Vol. XX, 1924. "Orthodox Eastern Church" begins also on page 333.

In these two Editions XI there is no article "Greek Church".

"Eastern Orthodox Church" (frequently spoken of as the "Greek Church", and officially described as the "Holy Orthodox Catholic Apostolic Eastern Church").

The paragraph beginning with the words, "Origins of the Greek or Eastern Church", suggests that there is only *one* Eastern Church, which is of course incorrect.

The *New International Encyclopædia,* II Edition, Vol. X, page 309 (New York, Dodd, Mead & Co., 1924), has this: "GREEK CHURCH, The. In the widest sense, all those Christians following the Greek or Greco-Slavonic rite. They agree in receiving the first seven general councils of the Catholic Church but not the following councils, and they reject the supremacy of the Roman Pontiff." The first sentence is incorrect. The Ruthenian Uniates f. i. follow the Greco-Slavonic rite, but do not reject the supremacy of the Roman Pontiff.

In the XXII Vol., page 648, there is a good article on the UNIATES.

A writer in *The Century Dictionary and Cyclopedia* (Century Co., New York, 1906, page 1824) has the following: "EASTERN CHURCH.. Same as Greek Church (which see under Greek)." This is wrong, because the Eastern Churches are either Catholic or Schismatic. The Catholic Eastern Churches are not the same as the "Greek Church" in the sense in which the Dictionary takes it.

The Americana, 1913 (New York), Vol. VIII, writes: "EASTERN RITE, CHURCHES OF, a name given to various bodies of Eastern Christians, who are members of the Roman Catholic Church, but who have been permitted to retain many of their ancient customs, which differ from those in general use throughout the world. . . ." All points of difference between the Eastern and Latin Rites are of discipline, not of faith. The article on the GREEK CHURCH (Vol. X) is very good.

mention of the Russian Church. But it is not true that these churches are "in full communion with one another, and united as equals in what has been described as one great ecclesiastical federation".

In a similar way *Herder's Encyclopedia* says: "the Oriental Orthodox Church of the Oriental Rites, and in opposition to the Western (Latin) Church, comprehends all those oriental churches which are united by faith and allegiance to the Pope, but differ in their rites" . . . "vide Uniate Church . . . Oriental Orthodox Church, (the same as) Greek Orthodox Church, vide Greek Church". Throughout one notices the same confusion. In a similar way the word "Oriental" is used to denote only those churches which are united with Rome. Yet are not the Syrian schismatics orientals? Here we find the source of a just objection to the terms as they are now employed. For in the bosom of the Holy Catholic Church we have (as we shall see below) a dozen different rites, and we have millions of adherents of these various rites professing the one Roman Catholic faith under the same Roman Catholic Pope. On the other hand, the same rite can be observed by schismatics, and also by Christians who live under the obedience of Rome. Would it not then be better to call *all* those who bear allegiance to Rome simply Catholics, whether they live in the West or in the East, and distinguish their *rites* by the names proper to those rites? In the concrete, just as we call a Catholic of France, a French Catholic (adding, when necessary, of the Latin rite) may we not call a Catholic of the Ukraine, a Ukrainian Catholic of the Greco-Slavonic rite? With equal consistency we may call those in schism, schismatics. for example, a Russian schismatic of the Greco-Slavonic rite; a Greek schismatic of the Greek rite, etc.

Under the heading "Greek Church" Herder's *Konversations Lexikon*[7] speaks more clearly. The "Greek Church", says the article, "comprehends all the Christian churches which in their liturgy use the Greek language; and if they use an-

[7] "Griechische Kirche umfasst die christl. Kirchen die sich in ihrer Liturgie der griech. Sprache bedienen, oder in ihrer in anderer sprache gefeierten Liturgie der griech. anschliessen. Die mit Rom verbundenen Kirchen heissen griechisch Katholisch oder griech. uniert. Die von Rom getrennten (griech. schismatisch) neunen sich selbst orthodox oder anatolisch orthodox."—Herder's *Konversations-Lexikon*, ed. 1904, Vol. III, p. 1650.

other language, they observe the Greek liturgy. The Churches which are united with Rome are called Greek-Catholic or Greek Uniates (see Uniate Churches), but those which are separated from Rome (Greek schismatic) call themselves Greek Orthodox or Eastern Orthodox" Clearness in this matter is an item which affects truth; since the discussion of orthodoxy in faith is not a *lis de verbo, sed de re.* It has moreover the advantage of creating a favorable impression in the minds of our separated brethren who are pleased when they see that the West understands the East and its conditions.

The very important question we are interested in is the reunion of the Churches under the visible head of the Church of Christ, the Pope. We wish to lead our separated brethren to Rome, in allegiance, but not in rite. "It must be made clear to them", Baron Von Wrangel, a cousin of the well-known army commander, a devout Orthodox, speaking at the Congress of Reunion at Velehrad, said: "if they be united to the Catholic Church, no national or linguistic sacrifices would subsequently be asked of them"

History, current and past, has many examples of the confusion arising from identifying, e. g. Irish with Catholic, or, in Western Poland, from calling the Poles Catholics and the Germans Protestants. In a similar way it is harmful to confuse religion and rite, as if Roman Catholic meant Catholic of the Roman (Latin) rite, and as if acknowledging the Pope in Rome as their Head meant for those of the East the abandonment of their beautiful Eastern rites. History and experience tell us that the fear of losing nationality and rite, the fear of becoming Latinized, has been one of the main obstacles to reunion.

Why do we object to the practice of calling the separated Churches of the East simply "Greek Catholics"? We said above that "Greek", if it is used of the rite, does not embrace all the Oriental Churches, and that the schismatics are not Catholics in the strict sense of the word. They call themselves, as we have said, "Orthodox". The Russians call themselves in their liturgical language "pravoslavni", which also in modern Russian means "Orthodox". To a certain extent they are entitled to do so, because the Greek Church and its derived branches did not fall into the great heresies before their separa-

tion from Rome. We Catholics also call ourselves "Orthodox" in the Canon of the Mass, when we say "pro omnibus orthodoxis atque catholicae et apostolicae fidei cultoribus".

The Church language of the Slavs, the Old Bulgarian, is to-day a dead language. It is much more easily understood by the Slavs than Latin is understood by the Italians. Therefore the Catholic priest of the Greco-Slavonic rite avoid the word "pravoslavni", in their liturgy, using instead the modernized word "pravovirni", which means the same, namely orthodox, and seems to protest against belonging to the schismatic "Orthodox" church. A very good idea.

In a similar way, as "America" denotes to-day "United States of America", and as "American Consul" does not mean a consul of a South American republic, and as the emigrant distinguishes whether he is going to "America", i. e. the United States of North America, or to Canada, although this distinction properly taken is not correct, though used *de facto;* so also has the word "Orthodox" become the name for the Eastern Churches which are to-day separated *de facto*, though they are not orthodox *de jure*.

Hence Roman Catholic does not mean a Catholic of the Roman rite, let alone an Italian; but a Catholic who owes allegiance to Rome, as if we should coin the term "Washington-American" to denote by this an American whose President resides at Washington.

Mervin Porter Snell[8] justly remarks with regard to an article of the present writer (7 September) that we are right in protesting against the schismatic Greek Catholics," because this word reminds us too much of the false theory about the three life-giving branches of the same tree (branch theory), where from the same root three equal homogeneous Churches developed, namely, the Roman, Greek, and Anglican sister-churches. This was true before the ninth century; but in the meantime we know that something happened to the branches.

"Sister Church"! It sounds beautiful. When American preachers hail us as "brothers", we reply: "Call me step-brother; for we have only the same father, but different mothers". Indeed, some liberal denominations in the United

[8] *America*, 21 September, 1918.

States honor the Catholic Church with the title "Sister Church", while "Mother Church" would be the right word. Others employ the term "American Catholics" to distinguish them from "Roman" Catholics, with the stress on the "Roman" or Romish or Romanist.

Here we may by way of a brief digression, comment on the different rites. Laymen seldom know that in the same One, Holy, Catholic, Apostolic, Church, the Holy Sacrifice is offered in ten different languages. The Polish Father Urban, S.J., made the striking remark at the Reunion Congress that "our best catechisms err in this regard when they state that one of the signs of the unity of our faith is the unity of the language in the liturgy", and Father Damian, O.M.Cap., Missionary Apostolic in Bulgaria, said: "People are amazed to hear that services in Catholic churches are conducted in the Oriental rite. Catechisms ought to deal with and explain such facts".

A few years ago a devout (Roman) Catholic priest of the Greco-Slavonic rite had a solemn Mass in one of the large Catholic churches of the Latin Roman rite in the East, and brought along the best Ukrainian singers from two cities. The Ukrainians of the city in which the Mass was sung gravitated toward the schism. On the cornerstone of one of their churches were the words: Russian-Greek-Catholic Church, from which the Polish people (who know more about our question than we do) understood "schismatic". The Ukrainians were invited to these wonderful services and were much flattered to see how our Catholics of the Latin Roman rite received, according to Canon 866 of the new Code, Holy Communion under both species together with the Ukrainians; and the Catholics of the Latin Roman rite were edified to see that some Ukrainians who had made their confession during Mass, after Mass received Holy Communion under one form according to the Latin rite.

This "Agapé" meant more for the confirmation in faith of the Ukrainians present than the missions which were preached later in the Ukrainian churches by the missionary of the Latin rite. Nevertheless this "modern" method caused some anxiety to certain persons who were not over-well acquainted with Church history and canon law. The parishioners of the church in which the services were held were instructed concern-

ing these Oriental ceremonies in two special sermons. We are sure that Rome likes such methods.

The following is a list of the liturgical languages:

1. *Latin:* In the Roman and the Mozarabic rite as well as in the rite of Milan, the Ambrosian rite, to which the present Pope, His Holiness Pius XI belongs. An exception is made by the Catholics in several regions of Dalmatia, who celebrate the Latin Mass in the Roman form, in the Slavonic (Old-Bulgarian) language, but use the Glagolithic alphabet, *Glagolitsa.*[9]

2. *Greek:* In the Byzantine Rite. (Not exclusively.) There the Greek Mass of St. John Chrysostom is celebrated, and several times during the year the Greek Mass of St. Basil.

3. *Syriac:* In the Syrian, Syro-Maronitic, Syro-Chaldaic, and Syro-Malabar Rites (the last mentioned, in the East Indies).

4. *Coptic:* In the Coptic Rite in Egypt.

5. *Ethiopic:* In the Ethiopian Rite in Abyssinia.

6. *Armenian:* In all the Churches of this rite.

7. *Arabic:* Used by the Melchites (Byzantine Rite).

8. *Georgian:* According to the Byzantine Rite.

9. *Rumanian:* According to the Byzantine Rite.

10. *Slavonic:* Old-Bulgarian; used by the Slavs of the Byzantine Rite; Russians, Ruthenians, Bulgarians, Serbs, Serbo-Croatians; also, as we have said, in Dalmatia, but in the Glagolithic alphabet and according to the Latin-Roman Rite.

11. *Hungarian:* Used by the Ruthenians in Hungary, because the Hungarian Government does not favor Slavonic; the words of the consecration however are said in Slavonic. All these liturgical languages are (we emphasize this) dead languages, with the exception of the Arabic, Rumanian and Hungarian, where the modern language is used in the liturgy.

It may be of interest to readers to know the numerical proportion of the adherents of the various rites according to the following statistics taken before the great war.

[9] This ancient alphabet was probably invented by St. Jerome, who was a Dalmatian. The Southern and Western Slavs used this alphabet. They were converted to Christianity, and to the Roman rite by Latin Missionaries, and gradually the Roman alphabet drove out the use of the Glagolithic; so that the Bohemians, Slovenians, Moravians, and a section of the Croatians, used Roman letters in writing their language. In Southern Croatia and in Dalmatia the Glagolithic has continued in use as an ecclesiastical alphabet in writing the ancient Slavonian.

	Liturgical Language.	Catholics.	Schismatics.
1. Byzantine			
Greeks	Greek	156,425	6,713,500
Melchites	Arabic	165,000	445,100
Russians and Ukrainians in former South Russia	Slavonic	?	115,000,000
Ruthenians	Slavonic	5,760,000	?
N. B.—Of these, 670,000 in Hungary, 750,000 in U. S. A.			
Serbians	Slavonic	60,000	6,000,000
Bulgarians	Slavonic	6,000	3,800,000
Roumanians	Roumanian	1,450,000	12,300,000
Georgians	Georgian	.....	2,500,000
2. Armenians *	Armenian	135,235	9,502,000
3. Syrians	Syriac	60,000	100,000
4. Chaldeans	Syriac	102,000	100,000
5. Syro-Malabars *	Syriac	ca. 500,000	315,848
6. Maronites *	Syriac	420,000	.....
7. Coptians	Coptic	25,000	750,000
8. Abyssinians	Ethiopic	20,000	4,000,000
9. Latins *	Latin	ca. 300,000,000	.....
		307,859,660	155,676,448

These statistics show the many millions of people who are still, strictly speaking, outside the flock, although they possess intact all of the Holy Sacraments. On the other hand, we see that there are millions of true Catholics, Roman Catholics in their faith, who follow not the Latin-Roman rite, but one of their own: in other words, we see the *unity of the Church in the variety of rites.*

The rite is not the chief thing; faith is what counts. A "ritualistic Mass" in the Anglican High Church or in some of the Episcopalian churches of the United States, bears more resemblance to our Mass than does a Mass in the Greco-Slavonic rite. But the Mass in a Catholic Ukrainian Church, or even in a schismatic Russian church, is the true Holy Sacrifice, while the service of the High Church of the Episcopalians is only

* Those marked with asterisk (*) use unleavened bread in the Holy Sacrifice. The other rites use leavened bread.

If we add the Italo-Greeks and count the single branches of the Byzantine rite separately, we have 16 rites; and if we divide the Latin rite into the Roman, the Mozarabic, and the Amrosian rite, we have altogether 19 different rites.

On reading Mr. McCullagh's *The Bolshevik Persecution of Christianity* (London, 1924, John Murray), I find on page 305, "that Rome has already conceded a ritual in the vernacular". This means in vernacular Russian for the Russians if they want to join Rome, and in Ukrainian for the schismatic Ukrainians if they want to join the Union. These schismatics have been using the vernacular for several years.

an imitation of the Mass, because they have no priesthood, no valid ordination.

Catholics fulfill their Sunday duty if they hear Mass said in any rite by a Catholic priest (Can. 1249). Holy Communion, even for devotion's sake, may be distributed to the faithful of any rite in the species consecrated in any rite: but the people should be advised to receive their Paschal Communion in their own rite. The Holy Viaticum should, except in case of necessity, be received by the dying in their own rite. (Can. 866 1, 2, 3.) [10]

The Catholic Churches of the different rites are real branches of the One Church of Christ. This is the true "branch theory". Compare a grain of wheat to a grain of rye. To outward appearances at least, they are very different. Indeed, the grain of wheat bears more resemblance to the grain of rye than it would to its own offspring, the full-grown wheat on the stalk. But we determine the identity of the wheat and the stalk, from the identity of their life-principle. In like manner we distinguish the wheat from the rye. So, too, we distinguish the Churches, not from their ritualistic forms, but from their adhesion or non-adhesion to the one and only life-giving principle, the Headship of Rome. Catholics and Schismatics of the same rite "look alike", but there is a great difference in their respective faiths and allegiances.

To return then to the matter of nomenclature, it is to be noted that the schismatics of the pure Syrian, Coptic, and Ethiopic rites are also heretics, namely Monophysites; so also are the Armenian schismatics, heretics. The schismatics of the Syro-Chaldean rite are Nestorians. The other sects of the Oriental rites call themselves "Orthodox"; but they have not the right faith in the full sense, because they deny the infallibility of the Pope, as well as certain other dogmas.

For this reason it has been suggested that we name these "Orthodox" schismatics after their founder and originator, "Photianists", which would not be a misnomer, because, although these Photianist sects are numerous, nevertheless there is a certain connexion between them, with the exception of the

[10] Cf. *A Commentary of the New Canon Law*, by the Rev. P. Chas. Augustine, O.S.B., D.D.; St. Louis, Mo., 1921, Vol. IV, p. 244.

Bulgarian schismatics. The greatest of these sects, the Russian Photianist sect, calls itself "The Holy Orthodox Church of Russia"; and this Church is not, as we have said, Greek Catholic, but follows the Greco-Slavonic rite, some of its members belonging also to the Armenian and the Syrian rite.

The Roman Curia has the best nomenclature for the main branches of the Oriental Churches and it should be followed by all interested in this matter. Had we done so earlier, the deplorable state of confusion now existing in our hand-books and reference manuals would have been avoided. For instance, the Roman Curia describes the subdivisions of the Greek Rite as "pure-Greek, Greco-Melchitic, Greco-Bulgaric, Greco-Rumanian", etc., as the subdivisions of the Syrian Rite are called "pure Syrian", "Syro-Maronitic", and "Syro-Chaldean" (including the "Syro-Malabarian").

After the downfall of the Russian Empire many parishes of the schismatics in the Ukraine returned to the household of the Pope. They did not change their rite, but these new Uniates of the Greco-Slavonic rite are certainly Catholics in the fullest sense of the word. It is not the intention of the Church to "Latinize" the separated brethren who wish to embrace the unity of the Church, no matter what has been imprudently done in the past by certain "proselytizers" of the Latin-Roman rite. Rome no more desires this than she desires to "Europeanize" the converts of India, with whose national customs she does not interfere. Unless prudence be the outcome of sad experience, narrow-mindedness and nationalistic one-sidedness can work untold obstacles to the reunion of the Churches.

It will be noticed that I use the Word "Uniates" in the above paragraph. The word is good, but it presents a difficulty, namely, that it would seem to be unjust if used only to denote Catholics of the Oriental rites. The Italo-Greek section of the pure-Greek group of the Greek rite has always been under the Roman obedience, and no one thinks of calling them Uniates. On the contrary, the Venetian Church Province was in schism under a pseudo-patriarch for several centuries; but now that they are Catholics we never call them Latin Uniates, or Uniate Latins.

Strictly speaking, we are all Uniates or Uniate Latins, in holy union and communion with the Apostolic See as members of the Universal Church. In the Apostolic creed we say (and Protestants curiously say likewise): "I believe in the Holy Catholic Church". "Why did I go to a Methodist church?" a convert said, not without logic.

The Jewish Synagogue was a national church, but the Catholic Church is universal, and in comparison to the petty sects was always Catholic. In the times of the great dogmatical discussions of later centuries, Catholics called themselves "Orthodox" in opposition to the heretics. Later the word "Catholic" became again quite common in opposition to Protestant.

When all has been said, therefore, it seems to me it were best to call the Catholics, simply Catholics, adding, if necessary, the rite to which they belong; and to call our separated brethren of the Oriental churches, schismatics. Thus the faith and allegiance to Rome would be emphasized. United in Faith, though different in Rite—*unitas in varietate.*

Thus, too, we would come more and more to recognize Catholics of another rite for what they are—our brothers, united in faith and in allegiance to Rome; and it is the great charity springing as a consequence from this recognition which alone is to bind our Oriental brethren closer and closer to us; which is to serve, also, as a defence against the danger, ever present to them, of allowing the rite they have in common with the schismatics to serve as a bridge to schism. Let us by our sincere love, by our honoring them and their beautiful rite, even as Rome does, draw them ever nearer to the Sovereign Pontiff. Let us make them feel at home with us, even as here in the United States the people of various nationalities are made to feel at home—"E pluribus unum"; *the variety of rites in the unity of faith.* "Ubi Petrus, ibi Ecclesia". The same Pope, but different rites; the same faith, but a different liturgy; the same Holy Sacrifice, but celebrated in a different language.

The different rites are older than the schisms. The rites already existed when the East and the West, contemplative Mary and active Martha, lived together in Bethania, the house of obedience. And the different rites will witness the old union and the new union of the Churches in Christ. To Him

who is the great Founder of His undivided flock, let us hope and pray *ut sint unum.*

This spirit already prevails in the Church. A good number of priests, especially members of the various religious orders, like the Redemptorists, the Resurectionists, and the Jesuits, have accepted some of the Oriental rites, and some of them have even founded novitiates for adherents of these rites. Congresses of reunion which before the war seemed to have resulted in failure, have since proved successful. "Fears of the loss of liturgy, fear of Latinization are being gradually dispelled; the attitudes of heresy and error are slowly falling into decay; *rapprochment* is a fact; mutual understanding is wiping away bitterness; friction of years is being reduced to a minimum; optimism is bursting forth in the Orthodox East and is throwing its rays far into the Catholic West".

These remarks, full of faith, hope, and charity, made by one of the members of the last Reunion Congress, may help, like this paper,[11] toward harmony: Unitas in varietate, Varietas in unitate: *ut sint unum.*

JOHN LEAR ASMAN, S.J.

San José, Cal.

[11] This article was ready for publication when a valuable pamphlet fell into the writer's hands: *Eastern Catholics,* by W. L. Scott, K.C., Ottawa, published in September, 1924, by the English Catholic Truth Society (London, 72, Victoria Street, S. W.). The very title, *Eastern Catholics,* shows the correct attitude of the author. The appendix treats of "The Schismatic Churches of the East". This pamphlet contains much important information, showing a thorough knowledge of Church history and of the ecclesiastical conditions in the East. Both Eastern and Western Catholics have reason to be grateful to the author for his careful exposition of the subject. The brochure deserves to be in the hands of every priest and teacher, as well as in the libraries of our colleges, societies and sodalities, and to be translated into other languages, so as to dissipate the erroneous notions among Catholics and non-Catholics alike on this burning question of true Catholicity.

THE MONARCHICAL CONSTITUTION OF THE CHURCH.

NOT less than any civil State or commonwealth, the Catholic Church is a true, self-contained, and independent society; an organized corporate body; herself a commonwealth in her own right, the *Civitas Dei* on earth; not part of, nor subject to, nor to be controlled by any secular power, but possessing sovereign rights in her own sphere.

In short phrase, the Church is what is termed in canon law and theology a "perfect", that is, a complete, society.[1] "It must be remembered", wrote Pope Leo XIII in his Encyclical *Immortale Dei* on the Constitution of Christian States, "that the Church, not less than the State itself, is a society perfect by nature and right (*genere et jure perfectam*)."

Since she is, equally with States and commonwealths, a perfect and complete society, the Church, as much as they, has her own definite constitution and form of government answering to the political constitution of States: for without a constitution and government no true society can exist. In making His Church a perfect society, human as well as divine, our Blessed Lord gave her that constitution and that form of government which in His divine wisdom he knew to be most fitting for her work amongst men.

We may usefully consider in the pages of a theological review the teachings of Catholic theology on the constitution and government of the Christian Society, God's Holy Catholic Church; on her rulers; on their powers and the mode of derivation of authority in the Church to those who hold it.

First it is to be remarked that, whereas in civil communities the form of government and the persons in whose hands it shall be placed are matters which God, from whom all authority in Church and State alike comes, has left to be determined by the free will and agreement of men, in the Church, on the other hand, these are things for which God Himself has directly provided.

[1] A "perfect" society is defined as one which is not a part of any other society; one which has its own proper end, not ordained (at least not primarily and *per se*) to serve the end of any other society: it is a society, therefore, which is independent in its own order and complete in itself; having in itself all the means necessary for its own conservation and for the achievement of its own proper end. Such a society is every independent State or commonwealth; such, in her own sphere, is the Catholic Church.

Then we must observe that, though in her character of a perfect society the Church has parity with the State, yet in certain ways she is altogether superior, as a society, to any State. She is superior in her origin and in her end. In her origin she is superior to States because she is the direct creation of God as author of the supernatural order of grace, while States are due to that law of nature—also, indeed, of divine origin—which makes men necessarily and instinctively associate in communities and subject themselves to rule and governance. The State belongs to the natural order, the Church to the supernatural. And as it is with the origins of both, so it is with their end and purpose. The end of the State is natural and temporal; the end of the Church is supernatural and eternal, nothing less than the bringing of men to the Beatific Vision of God in Heaven. Hence the Church is as much the supreme society on earth as her end is supreme over the end of any purely earthly association of men. Once more, the Church is superior to all earthly States and commonwealths in this—that her extent and jurisdiction are universal, while theirs is limited. Her powers extend, in so far as right is concerned, over all the peoples of the earth; and she alone of all communities has the right to extend her territory by mere virtue of occupying fresh ground. This universality of amplitude and extension belongs to the Church not only in respect of place, but of time also. Empires, kingdoms, and states rise and wane. However great their might, however solidly established they may be upon the power of conquest, or the wisdom of statesmanship, or, best of all, upon the will and consent of their peoples, the day must come when they will fall, to give way to others which in their turn shall perish. Only the Catholic Church is for all time, and that by God's own promise. Many empires she has seen begin and end, and, should the world last, many more will run their course before her eyes; but she shall last till the consummation of all things here below.

The Church's Power of Jurisdiction.

From the fact that the Catholic Church was constituted by her Divine Founder as a perfect society, it follows at once that she has true and independent power of jurisdiction over her members. Granted that fact, we could argue to her jurisdic-

tional power even had Christ not conferred it upon her by positive enactment. As it is, we can lay down the thesis that Christ Himself "conferred upon His Church a jurisdiction free and independent of all human domination; jurisdiction not only in the internal, but also in the external forum, comprehending, for the purpose of the Kingdom of Heaven, that threefold power which is proper to every perfect society: namely, legislative, judiciary, and coercive power".[2] This power was conferred upon the Church by Jesus Christ at the same time as her special constitution and form of government were prescribed by Him, and in the words which He addressed, singly to Peter the Head, and collectively to Peter with the other Apostles associated by divine ordinance with the Chief Apostle in his rule: "To thee will I give the keys of the kingdom of heaven"; "Whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose on earth shall be loosed also in heaven".

Every society properly so-called, consisting as it does of separate individuals, each with a will of his own and all conjoined for a common end and purpose, needs a copulative and directive force to make the union of its members and their unity of action constant and effective. This force cannot be found, apart from the miracle of some special interior and compelling impulse given by God to all members alike, except in a public and social Authority having the task and the right of directing the wills of all to the common end and purpose of the society which they compose. This direction of wills by Authority, a direction which must be homogeneous and similar in action upon all, cannot be secured (again apart from a special miracle) otherwise than through the exercise by Authority of real governmental power and jurisdiction, the power of ruling the conduct of all the members of the society by administrative, legislative, and judiciary action, with the corresponding right of sanctioning laws by the infliction of penalties. It has not pleased Almighty God that miraculous intervention should be the normal means by which the wills of the Church's members shall be directed to the common end. Having given to His Church the form of a society, He gave her also the govern-

[2] Cardinal Billot, *De Ecclesia,* Thesis XX.

ment of a society, conferring upon her rulers that jurisdiction which the Church must possess, which is in her by the same title whereby it is in every perfect society, In the Catholic Church, indeed, the power of jurisdiction is conferred by God directly upon individuals, as also her constitution and government were directly determined by divine decree; but this does not derogate from the fact that, being a perfect society, the Church and her rulers must possess that power.

Power of jurisdiction, *in foro externo* as well as *in foro interno,* the Church has claimed and exercised from the days of the Apostles; and she claims it now.

Two Canons from the *Codex Juris Canonici* may be quoted to show that the Catholic Church does not, as indeed she cannot, recede from her standpoint in this matter: "Potestas jurisdictionis seu regiminis quae ex divina institutione est in Ecclesia, alia est fori externi, alia fori interni, seu conscientiae etc." (Canon 196); "Nativum et proprium Ecclesiae jus est, independens a qualibet humana auctoritate, coercendi deliquentes sibi subditos poenis tum spiritualibus tum etiam temporalibus" (Canon 2214, § 1). "Nothing sheds clearer light", writes Allies,[3] "upon the constitution of the Church as a perfect society, than her action in the hearing and deciding of causes. The coercive power of the Church descends to her direct from God, and not from man, and was comprised from the beginning in the twofold jurisdiction of the external and the internal forum, the one criminal and the other penitential. . . . The grant is recorded in the sixteenth chapter of St. Matthew, as promised to St. Peter in his quality as head of the Church, and in the eighteenth chapter as promised to the Apostles collectively, (i. e., *with* their head, St. Peter) and in their persons to the bishops who descend from them. . . . This power of the keys gave a true and proper jurisdiction as well in the criminal as in the penitential forum".

To the objection that the Church, being a spiritual society, has no need of or right to jurisdictional power, at least in the external or criminal forum, we may reply with Cardinal Billot that just because "the end and purpose of the kingdom of God is spiritual, so much the more do the subjects of this king-

[3] *The Formation of Christendom,* Vol. IV, pp. 301, 302; Ed. 1906: London and New York.

dom need the help of external rule; because the higher and more remote from the things of sense is the end, the less is the private individual able to attain it if left to himself. . . . And here is a perpetually recurring sophism of our adversaries, that they do not or will not see that the means to any end are not to be determined solely by the condition of the end itself, but also, and chiefly, by the condition of those who have to attain the end. Therefore, unless there be exterior direction (i. e., by laws and sanctions) and a social authority from which this direction proceeds, the attainment of the end is much more impossible in the kingdom of heaven—the Church—than in any other society".[4] To those who are fond of quoting the words of our Divine Lord, "My kingdom is not of this world", against the claim of the Catholic Church to a jurisdictional power amounting to the plenitude of public authority over her subjects parallel to the authority of the State over *its* subjects, St. Augustine replied long ago—"He does not say 'My kingdom is not *in* this world', but 'is not *of* this world'. . . . He does not say 'My kingdom is not *here*', but 'is not *hence*' (*non ait . . . regnum meum non est hic, sed non est hinc*). For His kingdom is here, even to the end of the world".[5] The Church, indeed, exists to take hold of human nature as it is, to influence for his good the whole man, to lift men up in their daily lives and conduct to the plane of the supernatural and to direct their daily actions to a supernatural end. The Church on earth is not made for Angels, pure spirits, but for men with bodies as well as souls, with bodily appetites, therefore, which are prone to satisfy themselves with external things and in ways contrary to the law of God: those, therefore, who, denying the Church any right to command or to enforce her commands, would confine her action upon her own members to persuasion only, forget the inherent weakness of man who often needs in order to do right the external stimulus of an order from an authority that has the right to give it. If the mass of men need the force of laws and sanctions that the temporal end of the State may be effectively insured, it is both natural and inevitable that the Church, dealing also with the mass of men—and the same men—should need, and should be

[4] Card. Billot, *De Ecclesia*, Vol. II, p. 130.

[5] Tract 115 in Joan. apud Billot, op. cit., Vol. VI, p. 9.

able to bring her subjects under, laws and sanctions for the due attainment of the spiritual end for which she exists.

Derivation of Authority in the Church.

According to what is now common theological teaching, authority in civil communities comes from God to secular rulers not immediately but mediately;[6] while on the other hand ecclesiastical power comes to the Chief Pastor and Ruler of the Church of Christ directly from God Himself.[7] The Pope is elected, it is true, but that election merely brings about a *condition* to which God Himself has attached the headship of His Church. That condition is, legitimate possession of the Supreme See of Rome. On the elected, God Himself directly confers authority. Divine law, Cardinal Billot points out, instituted the papal power immediately and in detail (*in individuo*), and attached it to a determinate title, namely to the canonical designation of a man as successor of St. Peter. Hence, the designation being made—and this is only by way of the verifying of a condition—the elect is at once invested with the Papal authority, not by any human law, much less by the will of the electors, but by force of that divine disposition, for ever valid, contained in the words of the Lord to Peter, "Feed My lambs; feed My sheep"; for these words were said to Peter as to one who should live always in his successors. But in civil affairs nothing of the kind is found, for God has ordained neither any fixed form of government nor any determinate title (i. e. "title" to office) to which the investiture of civil authority is attached. Hence in regard both to the form

[6] See "Catholic Teaching on the Civil Power", Ecclesiastical Review, August, 1924, and "Catholic Theology and the Sovereignty of the People", ib., September, 1924.

[7] There is a discussion amongst theologians whether the *jurisdiction* of Bishops is immediately from God or immediately from the Pope. The question, says Cardinal Billot (*De Ecclesia*, Vol. III, p. 217), is indifferent as regards practice, for those theologians who hold that episcopal jurisdiction is derived immediately from God, not mediately through the Supreme Pontiff, all hold without any doubt that it is conferred upon them with true and complete dependence upon the visible head of the Church. Cardinal Billot strongly supports the teaching, which he terms "communissimam et valde rationabilem sententiam", that the Pope is the proximate source of the jurisdiction of Bishops, and points out that this in no way contravenes the "Catholic truth" that "it is by the disposition of divine law, which no power, not even papal power, can abrogate, that under the Supreme Pontiff the several parts of the Lord's flock shall be governed by Bishops as Pastors properly so called and local Ordinaries."

of government and the title to govern, human institution must supervene and is the true and proximate cause of investiture in all supreme heads of commonwealths. And because that only which is *immediately* constituted by divine will or law is said to be and is of divine law, not that which is proximately due to the institution of men, even though their competency in the matter is granted by God, it follows indeed that it is of divine law that there *are* rulers in civil society, but it does not follow that this or that individual is invested with authority by divine law (i. e., by direct divine appointment).[8]

But since it is Christ Himself who has attached the supreme rule in the Church to the See and Successor of St. Peter, it does follow that Peter's successor is by divine law head of the Church; as it follows also that because Christ associated the other Apostles with Peter as sharers, in hierarchical subordination to him, of Ecclesiastical Power, the Bishops, whom as successors of the Apostles the Holy Ghost has placed to rule the Church of God (Acts 20:28), are by divine law participators as a body of the hierarchical power of the Supreme Pastor.

To no man, then, and to no body of men does it belong to have any word in determining the constitution and government of the Church of Jesus Christ or to take from the body of her rulers and their head the power that comes to them from God: for these things are "in no way whatever left to the determination of the community, but have their source in Jesus Christ the sole King of the Church".[9]

The Constitution of the Church is Monarchical.

What has been said points to the fact that the constitution of the Church is by divine appointment monarchical. Not only did Jesus Christ fix the form of church government for all time, making it a true monarchy, but He fixed also in detail the régime of His Church, determining the kind of monarchy by which for all time she is to be governed, and determining for all ages the condition which, once being verified, should induce in an individual that status to which He attached the im-

[8] See Billot, op. cit., Vol. III, p. 17; cf. Ecclesiastical Review, August, 1924, p. 115; and September, 1924, pp. 249-251.

[9] Billot, op. cit., Vol. III, p. 32.

mediate investiture of power—the status, that is, of successor to St. Peter in Peter's See.

In the twenty-fifth Thesis of his work *De Ecclesia* Cardinal Billot lays down the Catholic doctrine of the Monarchical Constitution of the Church in these words:—"According to the testimony of the Gospels (St. Matthew 16 and St. John 21) a primacy of jurisdiction consisting of the plenitude of power over the universal Church of God was conferred by Christ our Lord immediately and directly upon Blessed Peter the Apostle and upon his successors in perpetuity; and therefore by divine ordinance the régime of the Church is constituted in the form of a complete and perfect monarchy". Thus "as Rock of the Church and Key-bearer of the Kingdom of Heaven and Shepherd of the whole flock" Peter, as distinct from the other Apostles as the supreme and universal Ruler, having the primacy of jurisdiction with the whole plenitude of ecclesiastical power: moreover, "the Rock of the Church and the Key-bearer of the Kingdom and the Ecumenical Pastor is (still) Peter as persisting in his successors to the end of the world". (ib.)

In his twenty-seventh Thesis the eminent theologian shows that the Supreme Pastor and Ruler has others associated with him—and that too by divine institution—in the government of the Church. Thus he says "For the sake of (*ad commendandam*) that unity of which He speaks in His prayer for the Apostles at the Last Supper, Christ ordained as a perpetual and unchangeable institution that the Apostolic College, as united with Peter their chief, should participate with him in the supreme power. Hence the monarchy of the Church is a monarchy *sui generis,* which, while it retains in all things the full and undiminished character of monarchical right, yet has conjoined with it a régime of particular rulers in such manner that the wielding of the one and indivisible supreme authority admits of an episcopal body cohering with its head".

It was Christ's institution, the Cardinal explains, in developing this Thesis, that the identical supreme power which was wholly in the one, Peter, should also be in him as he, together with the subordinate members of the Apostolic Senate, constituted one body, one tribunal and one plenary and fully competent depositary of authority. Yet in this body, considered

as the depositary of supreme authority, Peter and the rest of the Apostolic College are not to be regarded as on equal terms, but the position of Peter as Head remains intact. Hence, first, *without Peter* and apart from Peter there would be in the Apostolic College no supreme authority at all; for it was not to a *headless body* that Christ said "Whatsoever you shall bind on earth shall be bound in heaven, etc." Secondly, Peter, in the Apostolic College, is not like the President in a Parliament, simply *primus inter pares;* but being always the Rock of the Church, and the Confirmer of his brethren, and the Pastor of sheep and lambs alike, he is himself the one fount and reason of the supreme authority of the whole Apostolic College cohering with him. Thirdly, Peter is in no wise subject to the Apostolic College, while the other Apostles *are* subject to the Senate of which they form part. Hence, lastly, the Apostolic College invested with supreme power is nothing else than the whole body of subordinate Prelates as assumed to the Head, Peter, into the unity of one governing agency, and this for the manifestation of that unity of "the whole body . . . compacted and fitly joined together by what every joint supplieth" which Christ willed should be the touchstone of His true Church.[10]

The whole body of the Catholic Bishops, then, as succeeding to the Apostolic College, is associated in the government of the Church with the Supreme Pontiff as successor of St. Peter. Considered as a body adhering to their head, they share in that supreme rule as participated from the Chief Pastor who is its fount and centre, since he is the successor of him to whom alone it was said singly "to thee will I give the keys of the Kingdom of Heaven", and "feed My lambs, feed My sheep". Considered as a particular ruler in his diocese, each Bishop is—not a vicar simply of the Pope, not just a commissary with delegated jurisdiction only, but a true Prince and Ruler having what is known as "ordinary" jurisdiction, so that (always, of course, in due subordination to the Head of the Church) he is the centre and fount of jurisdiction to the clergy and people subject to him.

Thus is constituted the Monarchy of God's Church; a true and plenary Monarchy in that the supreme Ruler stands alone

[10] See Card. Billot, op. cit.

in the independent possession of plenary jurisdiction in its threefold sphere of legislative, executive, and judiciary power; a Monarchy *sui generis* in that the whole body of Bishops, taken *collegialiter,* participates in this jurisdiction (as for instance in an Ecumenical Council), being assumed to the Head on whom they depend; a Monarchy saved, however, from the danger attendant upon absolute monarchies in which no individual life, no initiative, is left to subordinate governors and provinces. In the Catholic Church the monarchical rule is conjoined with what is known in civil affairs as the "aristocratic" form of government, and its particular provinces, the dioceses, are so constituted under true princes with their own proper, though subordinate, power, that, as Cardinal Billot says, each of these parts of the one Church preserves its own distinctiveness and, so to say, personality.

Thus, without the least detriment to the Monarchy of the Supreme Pastor, and in a marvellously compacted unity, each bishopric forms a source of that vital energy which is spread through the whole Church by this multiplication of its centres.

H. G. HUGHES

Clifton, Bristol, England.

DON'TS FOR SERMON DELIVERY.

The best of sermons may be spoiled, and the worst, in a measure, redeemed by the delivery.—The Abbé Hogan, *Daily Thoughts.*

THE words of my text may be supplemented by the caution given in *Pastoral Theology* by Dr. (afterward Bishop) Stang: "It would be a serious mistake to neglect any of the natural means within our power of preaching effectively. The young preacher must strive to acquire a good delivery. His voice, his eyes, his gestures, his whole bearing must assist him in interpreting his ideas and feelings".

In a previous paper, many constructive Don'ts were found crowded together in a paragraph of *The Ambassador of Christ.* Similarly, we find even a larger number of constructive Don'ts jostling one another in Dr. Stang's volume:

While despising everything "dudish" or foppish, he must avoid the following defects in manner and voice, which are positively offensive in every preacher: closing the eyes or hands constantly,

swinging the body, jumping, leaning forward or backward, stammering, lisping, speaking through the teeth or the nose, yelling at the top of the voice, whispering, hammering the pulpit, stamping the feet, spitting, blowing the nose like a fog-horn, coughing without the handkerchief.

1. Don't misunderstand the counsel, "Be natural". All along the course of our lives, parents and teachers, friends and enemies alike, have sought to refine our nature by discipline, by correction, by training, by counsel, by slur and by ridicule. We do not even walk naturally, but only after training in leading strings. The poet implies a general truth when he declares that "they move easiest who have learned to dance". The wholly natural man is the untutored savage. Art refines nature, and long practice begets at length that "second nature" which we call habit. Self-consciousness in the pulpit is to be avoided, and we are to be natural there only with the ease that is practically spontaneous, the ease of habit or second nature.

2. Don't misunderstand the "conversational" manner. Good preaching is said in effect to be a true conversation between the preacher and the souls of his hearers. That is correct. But the external manner of that sort of conversation is not such as we use on the street or even in the parlor. When Polonius was instructing Laertes how to behave himself in a cultured foreign society, he cautioned him, "Be thou familiar, but by no means vulgar". In the pulpit, as a rule, we may not be quite familiar. People properly expect a certain dignity in the preacher, and may resent what looks to them like a patronizing brotherliness, a markedly condescending manner, as who should say, "Come, now, I'm going to talk to you just as one of yourselves would speak to an acquaintance on the street or at home". Such familiarity may breed contempt. "That may do for children—but we, after all, are grown-ups".

3. Don't affect a dignified pose. This would be the opposite extreme. *In medio stat virtus.* Anything like pomposity would be deplorable. There is a quiet, unsought-for dignity, in an earnest, thoughtful, kindly, unpretentious manner of standing and speaking. We ought long before to have acquired that "modesty of nature" which the young Hamlet counseled to his players. It is true that we speak in the pulpit with a wonderful authority; but the "authoritative air" is not

needed there. Our authority is not in the least questionable, nor is it in the least questioned by our congregation.

4. Don't stop talking when your memory fails. This general caution may as well be placed here, in order not to interrupt the more particular suggestions that are to follow. Bishop Bernard Ward, in his lectures on *The Priestly Vocation,* gives us a piece of advice which doubtless many of my readers have found serviceable in their own experience, as indeed I have found in my own:

> All those who have been in the pulpit are familiar with the sudden feeling of blank coming over the mind, at the momentary complete forgetfulness of the scheme of the sermon. The great thing on such an occasion is not to stop. Once one stops to think, ideas go further away, the silence and expectancy of the congregation become oppressive, and the pause seems interminable; it is a question whether we shall ever recover ourselves at all. Whatever happens, one must not stop. One can repeat what one has just said in slightly different words, or give forth any religious sentiment, or the like; this gives time for thought and conditions favorable for thinking, and ordinarily one's ideas will return in plenty of time, and only those who themselves had experience in preaching are likely to detect what is happening. One can occasionally notice even the most experienced preachers losing their thread in this way, and it is worth noting as an antidote to discouragement.

5. Don't begin precipitately. Allow a little time to elapse after ascending the pulpit and after reading the "announcements", in order that the people may compose themselves in body and spirit alike.

> Standing in momentary pause and contemplation of his audience, before a word is spoken, calm, earnest, genial, commanding, the preacher can sweep, as with a mild and awakening searchlight, his congregation till every eye is fixed upon him and they feel the luminous thrill of his individualizing, yet all-comprehensive, gaze (Kennard, *Psychic Power in Preaching,* page 104).

6. Don't overdo the initial pause. Here, as in so many other places, the experienced cautions of a professional elocutionist are to be taken *cum grano salis*—with a grain of wise adaptation to the modesty of the Christian pulpit. There is the danger of an appearance, at least, of self-importance in a long

pause, in a cold and comprehensive scrutiny of the congregation, as who should say, "I am Sir Oracle, and when I ope my lips, let no dog bark!" Kennard, a preacher himself, takes wise care to counsel a "momentary" pause that shall be genial as well as commanding, calm as well as earnest. Such a pause allows the speaker to place himself somewhat *en rapport* with his hearers and perhaps to still the quivers of nervousness by a diversion of an obsessed self-consciousness.

7. Don't read the Gospel for the day in a perfunctory manner, as though everybody were able to recite it by heart from having so often heard it, and recognized that it was somewhat of a peg on which to hang a truly original sermon. The Gospels are, many of them, reports of the sermons of Christ, the Preacher of preachers. They are ever old yet ever new. Read them with solemn earnestness, with moderated but excellently distributed emphasis, with unction. Pronounce every word distinctly, and be sure of such small things as correct pronunciation. They deserve every care we can bestow on them.

8. Don't give out your text, albeit already included in the Gospel that has just been read, in a half-hearted manner. I quote the following from Stang's *Pastoral Theology,* partly to differ with him in his insistence on the necessity of a text, partly to concur with him in his recommendations as to its manner of delivery:

> The preacher should always begin with a text from Sacred Scripture. The words of the Holy Spirit are his credentials; they give his sermons the seal of divine approbation. Our Lord when preaching in the synagogue used a text from Holy Writ (Luke 4: 16-21). The text should be the embryo of the sermon, and be announced in a clear and dignified manner as a message sent from on high (which it really is).

The text cannot be the credentials of a preacher, since anyone can preface a discourse with a quotation from Holy Writ. The Fathers sometimes used two texts, sometimes none at all. A text may be found in Holy Writ, and yet be a wholly human utterance recorded there. But at all events, it should indeed be announced "in a clear and dignified manner", for an assemblage of various dignities of time, place, speaker, requires

this. And besides it is often an easily remembered summary of the lesson contained in the ensuing sermon. The people can carry it home with them as a seed that may germinate and flower into action.

9. Don't elevate homiletic exceptions into rules. In the realm of ascetics we are warned that in their singularities of devotion or mortification certain saints *admirandi sunt sed non imitandi.* Orestes Brownson was very deeply moved by a sermon on "The Sign of the Cross", preached by a man who could hardly pronounce correctly or construct a grammatical sentence. We shall not take refuge for our bad English in such an anecdote, although we can quite agree with that distinguished convert that the preacher who "thinks only of Christ and Him crucified" in meek and humble-minded simplicity shall work more wonders of grace than the accomplished pulpit orator who never transgresses a single propriety or deviates from a single conventional rule. But there is no reason why the two kinds of speakers should not merge in a single individual. Indeed, they are supposed to do so. And having called attention to Dr. Brownson's testimony, Dr. Stang appropriately comments:

> But it must not be inferred that a preacher is dispensed from the duty of perfecting himself with regard to those things which are usually deemed externals in preaching. He is bound to avoid everything that mars the beauty of the divine message. As on the altar, so in the pulpit, the priest's outward bearing should be faultless. "Virtue", Egan says, "loses half its charm when it ignores good manners" (*A Gentleman,* p. 21). The preacher should be a perfect man, a living edification for everybody. He cannot be indifferent to his dress, his hair, his carriage, and manners. Even the poor and uncultivated expect good manners in one whose rule of life and constant preaching is the charity of Christ. The whole man must preach: his head erect, his face mirroring a soul which glows with divine love, his eyes beaming with truth and charity, his hands now moving to plead, help, avert, reject; now folded in fervent supplication, now opened to offer peace and forgiveness, now pointing to heaven above or hell below. Thus he will use the God-given faculties of soul and body in announcing effectively the divine word.

10. Don't try to be an elocutionist. This counsel follows hard upon the preceding one. Dr. Stang has just pictured the

earnest preacher in manner, pose, multiform gesture. The picture would excite the ire of many a writer on preaching. And there is a real danger here. Anything that savors of an actor's art is repellent. There are certain conventional gesturings, facial expressions, poses, accentuations, which properly belong to the theatrical apparatus that is intended to produce an illusion of actuality. The audience expects such things, and would at times hardly understand the play without them. The histrionic art can not properly be imported into the pulpit. It is true, nevertheless, that emotion does express itself in certain poses and gestures. These are natural to us human beings. Conventionalized habits, working variously in various peoples, have largely succeeded in suppressing them, and the actor's art is largely concerned with removing the husk of convention in order to get at the kernel of nature. If he did this without long, arduous practice, his poses and gestures would be awkward, not because they would be "natural", but because they have become, in his civilization, unusual or restrained by conventionality. If the preacher is deeply stirred with emotion, that emotion naturally seeks external expression. The expression, however, will probably be awkward unless great freedom of movement, and the grace of movement that is a true part of nature, shall have been obtained by long-continued practice, so that the whole body shall be an apt instrument for the use of the mind and the emotions, shall unconsciously mirror the movements of the soul that actuates it. Herein lies the value of elocutionary training. It should give us unconscious command of our physical faculties. The danger is that we may mistake the true function of such training, and associate certain poses and gestures with certain emotions. If we feel the emotion, and have command of our muscles in natural grace of movement, the gesture will follow the emotion without the necessity of our taking thought about the whole matter. We can understand the aversion expressed by Cowper:

> Therefore, avaunt! all attitude and stare
> And start theatric, practised at the glass.

11. Don't adopt a pulpit manner. In his *The War and Preaching,* Kelman thinks that "preaching has suffered to a most lamentable extent by the habitual assumption of a pulpit

manner which is felt by the hearers to be unreal. . . . The formality of language and of bearing—sometimes even of voice—which is often assumed by the preacher under the delusion that it is the suitable and proper thing for preaching, is not real dignity and it is not impressive solemnity".

12. Don't speak in a perfunctory manner. If you are listless in appearance, your hearers will take their cue from it, and either drift into dreamland or concern themselves with internal comment upon the behaviour of the sanctuary boys, the architecture of the ceiling, or the colors and designs of

> The painted windows, freaking gloom with glow,
> Dusking the sunshine which they seem to cheer.

Their thoughts will be anywhere but on the sermon. Baxter achieved a good couplet when he wrote:

> I preached as never sure to preach again,
> And as a dying man to dying men.

Recall the words of my text once more. Their thought was expressed in verse in an old song whose title I forget and whose text may have antedated the aphorism quoted at the head of this paper. The brevity of the verse must be its best apology:

> It very much depends upon
> The way in which it's done!

Earnestness without vehemence is the desideratum.

13. Don't speak at great length. This will be the natural error of one who extemporizes. Such an one ought to have some time-piece within easy range of vision and consult it from time to time; and he should be ruthless in immolating what striking thoughts soever occur to him just about the time he should begin his peroration—immolating them on the altar of sacrifice and of good, hard commonsense alike. But one ordinary temptation assailing the *memoriter* speaker is to achieve brevity through rapidity of utterance.

14. Don't speak rapidly. Allow a decent time for unaccustomed thoughts and points of view in the spiritual life to sink into minds that have been engrossed all week in very material and worldly businesses and cares. What is a commonplace to the preacher may be an unheard-of deep in spirituality to some of the hearers. Again, a hasty reference to what was said in the pulpit last Sunday may be to many of those now

present "as the memory of a guest of one day that passeth by" —as the Book of Wisdom hath it.

15. Don't extemporize—unless you have first of all written out your sermons in full for an acceptable length of time, and unless you keep your intellectual and spiritual reservoirs full by means of much reading, study, meditation. "Extemporizers", cries the Abbé Roux in his *Meditations of a Parish Priest,* "Extemporizers, beware of extemporizing repetitions!" No estimate is here attempted of the relative values of memorized and extempore sermons. Each individual will have to settle this wholly practical question for himself, with consideration of his own limitations and aptitudes, albeit Monsignor Benson was of the opinion that he could train an ordinarily capable man to speak extemporaneously and successfully within six months; and Bishop Ward, in his *The Priestly Vocation,* thinks that many hard-worked priests simply must betake themselves ultimately to such discourse. He declares, moreover, that "a sermon written and repeated by heart *must* sound unreal and dead". And Cardinal Manning, in *The Eternal Priesthood,* remarks that "the written sermon is what we thought when we wrote it; the spoken sermon is what we think at the moment of speaking"—and more real.

16. Don't mistake loudness for clearness of enunciation. Bishop Ward says (in his quoted volume):

> By all means . . . practise clearness of utterance. It is very trying to a congregation to sit before a preacher whom they cannot hear; and especially when such happens through the preacher's neglect of the ordinary rules of elocution. . . . The people should be spared the annoyance of listening to a preacher who clips his words, or only partially pronounces them, or drops his voice so that the last syllable of a word or the last word of a sentence is inaudible: all these faults make it an effort to follow him.

The Bishop places a footnote here: "A similar remark applies to the notices, and the Epistle and Gospel, which are sometimes read with quite painful carelessness. This is a point which many laymen feel very much". The wealthy Mr. Basselin endowed Basselin College at the Catholic University, Washington, D. C., largely in the hope that its alumni would be well trained in the elocution and singing necessary for Church ser-

vices. He was a good illustration of Bishop Ward's remark concerning the "painful carelessness" which so many laymen feel keenly. He had sat under a priest-preacher whose utterances he could not understand at all, and was advised by a friend to attend a different church, in which the preacher spoke so clearly as to be a deilght as well as a spiritual help. The contrast struck him most forcibly, and appears to have given him the idea of founding his college—which, by the way, he permitted to bear his name only after earnest solicitation and the strong argument that the name would be exemplary. An earnest, practical Catholic, he wondered why a preacher should not make his utterances intelligibly clear in the mere matter of elocution. Now such clearness demands, as a rule, a good amount of practice. Bishop O'Connor of Omaha acquired high perfection in this matter, but only after a long self-training. He used to read in his room in a whisper, trying to make each element of sound distinctly, until all the physical muscles engaged in enunciation had been thoroughly disciplined to obey the will as it were instinctively. I heard him advocate this method, in an address he once made to seminarians.

17. Don't preach without knowing something about the acoustics of the church. Pastors sometimes fail to advise the new curate or the visiting stranger concerning the peculiarities of the church. I have preached in one city church which had very strange acoustical properties. About two-thirds of the way down the nave, there was a transverse belt of silence, a node that stilled vibrations, and beyond this belt sounds became audible again. I do not know how the preacher could surmount this obstacle; but my own perplexity arose rather from the fact that I seemed to be talking into an empty barrel, and felt quite discomfited by the tubbiness of the tone. A certain large cathedral church requires the preacher to address his voice toward a certain wide column. If he does this throughout, and enunciates clearly, all in the cathedral can easily hear him. If not, he is intelligible only to some portions of the congregation. Again, there is the peculiarity of some pulpit-shells, that unless the preacher stands always facing in one specified direction, his ears will be assailed by a disturbing medley of echoings or whisperings. In still other churches, a loud voice sounds to the congregation like bellowing, while an

ordinary speaking tone is audible in all parts of the church, even in the choir-loft, although it may be separated from the altar by a great distance. Then there is the domed church, with its high-placed eyrie for housing innumerable echoes. A word of suggestion from the pastor to a visiting preacher would be both desirable and usually welcome. This may look like a superfluous suggestion. And yet my own experiences seem to indicate to me that the more difficult of access a strange church is (by train or trolley or coach) the less probably will the necessary directions be given; and the more intractable is the key of the tabernacle, the less is the likelihood that its idiosyncrasy will be explained to the visiting priest who must distribute Communion at his Mass. Perhaps it is the visiting preacher that should be alert and inquisitive about the acoustical peculiarities of the church or hall in which he is to speak.

18. Don't ask for criticism of the sermon. This may be placed as a general rule. For genial folk like to make us feel good, and will interpret "criticism" to be "laudation". A competent and candid critic can do us much good if he only will, and we might well seek his verdict and his reasons for it, note them down carefully, and practise long in the endeavor to avoid our impugned mannerisms of voice, gesture, pose, emphasis, and the like. But mere praise is dangerous. Cowper will help us again:

> O popular applause! what heart of man
> Is proof against thy sweet seducing charms?
> The wisest and the best feel urgent need
> Of all their caution in thy gentlest gales;
> But, swell'd into a gust—who then, alas!
> With all his canvas set, and inexpert,
> And therefore heedless, can withstand thy power?

He is versifying the pulpit orator, and points out the avidity with which praise is swallowed no matter whence it comes:

> Praise, from the rivell'd lips of toothless, bald
> Decrepitude, and in the looks of lean
> And craving Poverty, and in the bow
> Respectful of the smutch'd artificer,
> Is oft too welcome, and may much disturb
> The bias of the purpose. How much more,
> Pour'd forth by beauty splendid and polite,
> In language such as Adoration breathes?
> Ah, spare your idol! think him human still.
> Charms he may have, but he has frailties too!
> Dote not too much, nor spoil what you admire.

If praise should come to us unsought, we must indeed receive it politely, without either effusiveness or disdain, but we must not be misled by it. The Abbé Mullois warns us, in *The Clergy and the Pulpit,* against flattery:

> We preach, and people are delighted, and send intimations to us that we have acquitted ourselves to admiration; that they would gladly have listened to us much longer, and so forth.
>
> But we know better than any one else that the world does not always speak the truth, and that we ourselves have frequently denounced its want of sincerity. How comes it, then, that we are deluded by such fine speeches? In flattering us, the world simply plies its trade; but it is our duty not to give heed to its blandishments.

Many writers on homiletics agree, on the other hand, that we ought to consult a candid clerical friend on the subject of our pulpit performances.

H. T. HENRY

The Catholic University of America

THE OLD CHURCH BY THE MARKET.

ABOUT two weeks ago Father Juvenis and I came upstairs after breakfast to the study for our usual matutinal "confab" and smoke together. I dropped into the swivel chair at the desk and picked up the pile of mail. Sorting the pieces through, I handed Father Juvenis three letters and a postcard and began slitting open my own.

"The mistake is yours, Father", remarked Juvenis, as he handed back the postcard. "You did not notice that this is your own."

"Oh, thanks," I said and took the card.

Father Juvenis was busy reading his letters, but looked up inquiringly when I uttered a little cry of surprise.

"Good news?" he asked.

"Splendid! This card is from the Golden Jubilee Committee!"

I read the card for a second time, my face, no doubt, wreathed in smiles.

"The Golden Jubil . . . "

"Yes; you see I was brought up in St. Michael's parish in the city, the old church by the market. Sixty years ago it was in the heart of the finest residential district where all the "best families" lived. Now it is in the heart of down-town, and still by the market. You know St. Michael's, Father; right next to the largest market in the city."

"Of course, but the Jubilee."

"Oh yes; the Jubilee! Why the pastor has gotten up a Golden Jubilee Celebration. All the men and women still living who made their First Holy Communion at St. Michael's fifty years ago and more, are going to return and receive again together. A wonderful idea, don't you think?"

My assistant, who has an instinct for new and wonderful ideas, was indeed pleased beyond expression. He simply sat holding the pages of his half-read letter in his fingers and smiled thoughtfully into space.

"A wonderful idea indeed, Father. And beautiful, too. Are you one of the Jubilarians?"

"Yes," I answered proudly, "I am!"

"Impossible, Father! You cannot be that old!"

"Now, young man, no flattery. I *am* that old. Count backward: I have been pastor here for twenty-eight years; I came here two years after ordination, when there was nothing but a little shed for a church: that's thirty. Twenty years before I was ordained I made my First Holy Communion: that's fifty. And when I made my First Holy Communion, I was twelve years old. So there you are: sixty-two! Not so old at that, and yet old enough to be a Jubilarian!"

"Well, I declare!" exclaimed Father Juvenis. "You were ordained before I was born. It's hard to believe. But tell me more about the Jubilee, Father, please. What does the post-card say?"

"Oh, this," said I, "is merely a follow-up bit of advertising, I suppose. It announces that the Reverend Pastor of Saint John's (meaning me, you know) is to celebrate the Mass for the Jubilarians and preach the sermon. It seems that I am the only surviving priest of the class of 1875—so the signal honor has been bestowed upon me."

"Congratulations! So other negotiations have been taken care of already. What is the date? How did they get the

Jubilarians together? How many of them are there? Why didn't you mention this before? It's so interesting . . . and edifying! Please tell me all about it, Father!"

"I will," I laughed, "if you'll not ask so many questions at once . . . if you will give me a good chance."

"I'll be still as a mouse! Begin!"

"Well, you no doubt know that the start of St. Michael's down by the market was with the old German stock, nearly three-quarters of a century ago. Now I don't want to go into the history of the place much—you probably know it anyway—but I'll remark that no church in the city is better noted for its fine traditions. Being under the care of a religious order, there were always plenty of priests for the Saturday and eve-of-holiday confessions. What you witness there now isn't any different from what it was in the old days. There was and is now always at least one priest hearing from one-thirty in the afternoon until about ten-thirty in the evening. From three till six there are five or six hearing, as also from seven-thirty till ten-thirty. And all the Fathers are kept busy all the time. None of them ever thinks of bringing a breviary with him to the confessional. St. Michael's is really a wholesale house in confessions. And right here is where the market comes in: you see, so many women are in the habit of killing two birds with one stone: they do their marketing and go to confession all in the same afternoon or evening."

"Yes, I see; but what has this to do with the Jubilee, Father?" asked Juvenis, quite impatiently.

"Why this much," I smiled, "that in the old days the people grew attached to the old church by the market: some of them in the earliest times because they had to come there to Mass and the Sacraments because of the scarcity of other churches; and others, after other churches were built, came back anyway because of their early associations. Now my folks were that way. We lived pretty far out, but my mother always came to market and left me with other children in charge of one of the old Brothers to be taught our catechism. That is how I was prepared for my First Holy Communion and that is how I happened to make it at St. Michael's, though it wasn't my own parish. Now a moment ago you asked me how many Jubilarians there are. There are eighty-two!"

"What!"

"Yes, eighty-two men and women will gather at St. Michael's a week from next Sunday for the Jubilee. Thirty of them will have made their First Holy Communion just fifty years ago, while the rest made theirs *more* than fifty years ago. You see, this is the first time this Jubilee Celebration has taken place. Joe Schmidt, the prominent merchant in town, is responsible for the Jubilee and is financing it from start to finish. He witnessed the same thing in another church somewhere and went to the present rector with his plan. The good rector was delighted, and he and Joe got together a committee. The committee went over the Parish Records and got out the names of all those who had made their First Holy Communion at St. Michael's fifty and more years ago. The names were an easy matter, for the records are perfectly preserved, but the present addresses and the task of determining whether or not the names now belonged to a living person or not was a white horse of another color. They spent months and months looking up lost persons. Their inquiries resulted in letters that went to all parts of the United States and some parts of the Old Country as well. I was talking to the rector the other day when I was in town, and he told me that they had sent out hundreds of letters. Sometimes a member of the Committee would report that he knew for certain that a person was living and had the correct address for sure, but had had no response to the appeal to join in the Jubilee. In nearly every one of these cases, which were not so few in number either, further investigation led to the discovery that the persons in question had fallen away from the Faith."

"Marvelous!" breathed Father Juvenis. "Just see! A Grace of God in their First Holy Communion no doubt was the cause of the discovery. Did they get these people back to their duties? Marriage troubles, eh?"

"Yes; the rector says they have got some of them back, but others are out of town, and so cannot be reached. These the rector plans to get at through the pastors of the places where the delinquents are now living. And for your other question: yes, in some cases the trouble was in mixed marriages, but not always. Often enough it was just carelessness and lack of gratitude to God. You know, Father, I'm afraid that in an-

other fifty years, if things go on as they are, we are going to have hundreds of our people who are now young and giddy, tottering around as old rascals who haven't been to Mass or Holy Communion for years and years. What I mean is this: there will be many more of that type than we witness to-day. Now see, I'm not a *laudator temporis acti*. God knows the men and women who have grown to age with me have enough to be ashamed of, but let me tell you, I believe there is a tendency growing stronger every day toward carelessness in attendance at Sunday Mass and neglect of the Sacraments."

"You are really alarmed?" asked Father Juvenis.

"I am! Take one or two classes of them. You have for instance the fellow who doesn't go to Mass on Sunday because he was working. Now . . . "

"Well . . . "

"Now wait," said I, with uplifted hands. "You and I know our theology. We know that a man may form his conscience beforehand. He may figure that he needs badly the extra money and so excuse himself. But I tell you most of them do not form their consciences. They act with bad consciences. They predetermine that they are going to have the extra money, needed or not, and go to work to get it, Mass willy-nilly! Mind you, it is problem enough whether or not to permit the Sunday work; I don't mean that so much as working on Sunday *without going to Mass*. They don't get up any earlier, or make any effort to get to Mass. And that looks to me like something pretty malicious. In a certain sense it is a worse sin, if we can compare sins, than some of the more degrading sins. These are committed at least through weakness, while deliberately missing Mass is pure malice."

Father Juvenis was silent while I continued my digression.

"Then you have another class of Mass-missers: the Flappers and the Willyboys. Here you are: Saturday night. Automobile in possession of, but not owned by twenty-dollar-a-week clerk. Instead of giving his mother ten extra a week, he's paying it on a Ford. Willyboy One meets Willyboy Two and they agree to go riding to-night with Flapper One and Flapper Two. Start at about nine P. M. Out to dance somewhere. (These are Catholics I'm talking about, you know!) Passing over the events of the evening in charitable silence, behold them

coming home about four A. M. Now sometimes they pass a church and go in for the six-o'clock Mass and giggle and "kid" each other throughout the August Sacrifice. More often they go home and pile into bed and miss Mass altogether! Confound it, Father, I get mad as blazes at the Mass-missers!"

"Yes, yes; I know, Father," agreed Juvenis sadly. "There's much in what you say. But you know, Father, I saw an odd thing last Sunday. Two young girls not more than sixteen years of age were kneeling in the rear of the church at the Eight. You would not be likely to see them, as they were behind a pillar. I was taking up the collection, and when I got near, here is the sight that greeted, or I might say, assailed my vision. The kids were dressed alike, in men's golf pants of light pepper-and-salt pattern, orange-colored silk stockings and patent leather slippers. They wore white middy blouses with a scarlet scarf. Their hair was bobbed, of course, and perched on top of their heads were jaunty sailor caps, broad brims turned up all around. Now that was bad enough, but painted black in bold letters on the brims of the caps were names: on one "Bob", and on the other, "Abe."

"Didn't you put them out?" I roared.

"I was going to, Father . . . "

"*Going to!* Why, man alive . . . "

"But the thought suddenly struck me: well, you've got to give them credit for going to Mass, anyway! So I was about to pass on as if I hadn't noticed them, when they each reached out a dainty hand and dropped a half dollar into the basket!"

I smiled in spite of myself.

"You see, Father, I'm sure there are lots and lots of silly Flappers who have good and innocent hearts. I blame their parents more than I do them. Another thing, don't you think there is some salvation in the modern blessing we have in the church, of *early* First Holy Communion. All those receptions of the Blessed Sacrament in the tender years of innocence are going to have a grand effect sometime. Don't you think God must grant many graces in later life, when carelessness and even ingratitude to Him have crept in, in spite of our onetime innocence and generosity? Just see what their First Holy Communions have done for some of your Jubilarians!"

"Yes, that's all right, but I still believe that we should make greater efforts to keep our people faithful to Sunday Mass. They may miss the very graces in one Mass-less Sunday which would bring their souls eternal salvation. That is just as possible as *your* very beautiful hypothesis."

"Just so, Father. When I get Mass-missers in Confession, I always ask them how long they intend to keep up their hunger-strike. Of course they don't know what I'm driving at, so I explain that Grace is the food of the soul in a sense even more intimate than meat and bread is the food of the body; that it makes but little difference if the body dies, but that if *both* body and soul die . . . Wow! They readily understand that they cannot starve the body for even a short time, and thus begin to realize that the soul also must suffer when starved of its food, God's Grace, which it receives through the sacraments and prayer.

"But, Father," went on Juvenis, "we are getting away from the Jubilee. A week from Sunday will be the date? Isn't there some way we could both attend? I can get a substitute from the seminary, if you'll let me go with you. I'd give anything to witness this historic event!"

"Certainly," I agreed at once, only too glad to please my assistant. "Make the arrangements yourself and I'll settle the stipend for the sub."

With profuse thanks Father Juvenis rushed off to his room and in a few minutes I heard his Portable clacking away. In two days he had his answer from the seminary that the substitute would come. So it happened that Father Juvenis and I went to the city for the celebration of the First Holy Communion Jubilee at St. Michael's. Father Juvenis has a Dodge coupé, so we drove in and returned late the Sunday evening of the great day itself. On the return trip we talked over the events of the day.

"Are you very tired, Father?" asked Juvenis, as we sped along.

"Not as much as I expected. No doubt I'll feel it more the day after to-morrow. That's an odd thing: did you ever notice that the second day after an unusual exertion is generally the worst?"

"I have. And at that rate my head ought to be tired for a while to come for I have exerted it in thinking deeply a great deal to-day, and expect to exert it some more. What consolation you must have felt, Father, while saying that Mass. The expression on your face was heavenly!"

"It was like my First Mass Day, I think, Father," I said reflectively.

"Better than mine, I hope," remarked Juvenis. "I was bitterly disappointed in my First Mass. I suppose I expected too much sensible consolation, and I found that there was hardly any. I believe so much rehearsing beforehand sort of spoils it."

"Yes, I've heard many others say the same. But to-day I seemed to feel the power of my priesthood magnificently . . . yes magnificently . . . that's the only word. Without thinking so many thoughts, I seemed to know that I, a poor weak old man, was perhaps the most favored of all the number of the Jubilarians. I thanked God for letting me live to see the day when I who had received Him for the first time fifty years ago, was now bringing Him down onto the altar to dispense Him, according to His command, to my own companions of fifty years ago. Ah, Father, there can be no doubt, this Jubilee meant so much to every old man and woman there; but to me, not only Jubilarian, but Priest of His, so weak, so unworthy, yet so powerful, so honored . . . Father, it was magnificent!"

Father Juvenis was watching the road. I saw a tear glisten in his eye. One hand left the wheel and he brushed it away.

"I didn't dare," I went on, "to steal a glance at the people until the sermon. Tell me how everything looked. You were out in the church, weren't you?"

"Yes; I wanted to be as near the old people as I could get. I think your word 'magnificent' *is* about the best of all the weak names we have for things. It was a magnificent sight. And when you ascended the pulpit to preach and paused so long after your text, the feeling was one of majesty stealing over us all. I know you don't like to be complimented, but permit me just this once: the main theme of your sermon was simply grand. I shall never forget. Time, you said, fifty long years of it, had made its ravages in the midst of those who on a May day long ago had assembled in the Old Church by the

Market to receive Holy Communion for the first time, but the Great Friend who had that day and many a day since come into your hearts, Body and Blood, Soul and Divinity, was the same changeless, unchanged, fresh and hearty Friend still, the one eternal God! And the fact, you said, that He was now to come again, the same as ever before, and the same for time to come, making us, by His Grace, partakers of His own Divine Nature, was but a renewed pledge, not only of His love for us, but an earnest that to-day we are all young in spite of age, happy in spite of sadness, heirs certainly of heaven!"

Father Juvenis paused a moment. Presently he went on:

"As the time for Communion approached and the child soprano trilled out the beautiful hymn, I couldn't help it: I cried, and began to realize what St. Paul meant by being rapt to heaven: I can't forget the words of that exquisite little hymn. I got the music too, from the organist, and intend to teach it to our children:

Dear Lord of my First Communion,
Thou wilt come to me to-day,
To a heart that bids Thee welcome
With a love I cannot say.
By the Grace of that First Sweet Visit
To the heart of a little child,
Dear Lord of my First Communion,
Oh, keep me undefiled.

Dear Lord of To-day's Communion,
Oh my Saviour and my King,
I have nothing fit to offer,
I have only shame to bring.
But Thou comest with all Thy power,
With Thy Love and Thy Purity,
Dear Lord of To-day's Communion,
To give them all to me.

Dear Lord of my Last Communion,
When I need Thee at the end,
When Thou comest, my own Good Shepherd,
Thy weak creature to defend,
For the sake of the Wounds, the Sorrow
Thou didst bear on the Cross for me,
Dear Lord of my Last Communion,
Oh, take me Home with Thee!"

Father Juvenis paused again. I said nothing. I *could* not. He continued:

"And when at last they began to file out of the pews and up to the rail, I felt I was having a kind of vision. I knew I was looking upon the old and bent forms of grown men and women, storm-tossed, weather-beaten, sorrow-scarred; but suddenly all these things of actuality faded out as I thought of the words of your sermon about the ever-young Friend they were going to receive and who was making them young again to-day in spite of age, and the procession I now saw approaching the altar was the one that filed up the aisle of the old church fifty years ago. Side by side were curly-headed boy and sweet-faced little maid. A long white ribbon floated from the sleeve of each lad; their wreaths and veils falling gracefully from the crimped hair of the girls. God be praised, I thought, these ancient sons and daughters of St. Michael's are indeed to-day the darling children of fifty years ago! God be praised!"

Father Juvenis said no more. He drove on in silence. Very little of our way still remained, and he kept his peace during the rest of our trip. So did I. At last we drew up before the door of our little residence. I alighted and turned to look at my assistant. It was then he spoke again.

"Ah, Father Pastor, if only Pastors all over the country with churches old as the Old Church by the Market will take up this Golden Jubilee of First Holy Communion, I am sure we need not have so many fears for the final perseverance of the souls committed to our care! Do not wait for me. It is late. I'll just run the car around to the garage. I can never thank you enough, dear Father, for this wonderful trip to the Old Church by the Market or ever forget the privilege I've had of witnessing the Golden Jubilee of your First Holy Communion. Good-night!"

PASTOR ANTIQUUS

THE OUGHT-TO-BES AND THE FALLEN-AWAYS.

A Difference of Opinion.

IT is a singular fact, and in itself it points a moral, that even among well-informed and experienced pastors of souls in this country there is a distinct difference of opinion as to the number of persons who are lost to the Church and to Catholic practice year by year or during any definite term of years. The two extremes of opinion are in very sharp contrast.

On the one hand we find some observers declaring that the losses of the Church are appalling. They say that the young people who leave their country homes or their small-town parishes for the cities fall away in droves from the practice of their Catholic religion. They point to the comparative fewness of young men at Sunday Mass and still more at evening services. They relate ominous instances of young people who have been found by chance, during a mission or at some special gathering of Catholics, and who have calmly confessed that since their coming to town they have hardly entered a Catholic church.

At the other extreme we find more optimistic observers who stoutly deny that there is any considerable loss to the Church, at least among those who have ever really been Catholics. They say that most young people, even though they do stray away for a time from the Church of their fathers, soon come back again and that it is very rare to find any large number of persons in a parish who ought to be Catholics and are not. They discount the instances alleged to the contrary by declaring that they are the great exception and not the rule. According to them, we are holding our young people quite competently and have nothing for which to reproach ourselves, since the occasional defections are only unavoidable accidents which might happen under almost any circumstances.

The truth is usually found in the golden mean, and so in this instance it is quite probable that a thorough and comprehensive survey would reveal the fact that neither of these extreme views is quite correct. True, the more experience one has with actual conditions, and the more one reflects on the probabilities of the case, the more it becomes clear that the gloomier view may be nearer to the truth. But things are not quite so bad,

one would hope, as they are sometimes painted. That they are not so good as the extremely optimistic would have us believe, is, unfortunately, even more certain.

We do not Know.

The significant thing, however, is, as we intimated in the beginning, that we do not actually know what is happening to our young people. Conditions vary in different cities and in different parishes even in the same city. But it is disquieting to think that neither in the individual parish nor in the whole city, can one find any definite statistics or even, often, any very authoritative estimate as to how many or how few fallen-away or ought-to-be Catholics there may be within the parish or the city limits.

This in itself is surely an occasion for regret. It means that the existing methols for keeping in touch with our people leave something to be desired. Quite naturally, of course, it is much more difficult to keep in touch with Catholics nowadays than it was in a simpler age. People move about like elusive phantoms, not dwelling in any one fixed spot in the parish for generations as was once the case, say, fifty years ago, in the older centers of population.

When people live in apartments or rented houses, race about in automobiles, haunt moving-picture houses, and roam the streets of an evening, it is quite difficult to keep track of them. When they skip from city to city or from neighborhood to neighborhood, it becomes bewildering to try to maintain a parish census at a high degree of accuracy. If it is hard to keep track of the good Catholics, who want to be kept track of, it is even more difficult to come in contact with the less fervent brethren who do not wish at all to be found and catalogued as Catholics.

The very existence of this dubious question as to the fewness or the greater number of fallen-aways and ought-to-bes is itself a challenge to every one who has the interest of souls at heart. The shepherds of the flock, following their Divine Master, will have a tenderer heart for the strayed sheep which has wandered from the fold than for the ninety-nine kept safe and sheltered beneath the shepherd's care. If the good shepherd left the ninety and the nine to go and seek the sheep that

was lost, did He not mean to give us a touching warning to be solicitous for the strayed and the lost of our day? Indeed, few things are more pitiful than a man or woman, whether young or old, who has possessed or who should be in possession of, the unspeakable treasure of the faith, and who has abandoned, or been disinherited of, that supreme blessing.

Conversions and Perversions.

We all have a laudable and, so to say, natural instinct for making converts. We feel a certain consolation and joy at being the means of bringing the faith even to one soul who has not previously enjoyed it. There is something touching and appealing about the working of God's grace in the soul of a convert. The individual who is converted to Catholicism experiences a singular and sometimes surprising joy and satisfaction in coming into the household of God with its rich abundance as contrasted with the meagre poverty of spiritual things outside. This joy is often contagious and it makes even those who have always been Catholics since their infancy, appreciate more fully the plenty of the House of God.

But if a conversion is a joyful event, a perversion or a simple loss of faith is correspondingly calamitous, sorrowful, and wretched. Faith is such a world-renewing, earth-transforming, heaven-compelling gift that its presence or absence makes all the difference between day and night, between life and death. To gain the faith is to be born again. To lose it is to die a spiritual death of which the corruption and dissolution of our corporal frame is only a shadow and an emblem.

The more vivid our own faith is and the more sincerely we treasure the gift of faith, the more we shall mourn over and deplore the loss of faith on the part of another. Hence, taking matters at their best and making every allowance for error in the calculations of those who declare that there are great annual losses to the Church, enough saddening certainty remains of defections among adult Catholics and of losses among the children who should be Catholics, to make any thoughtful man very sad at heart.

Add to this that the loss of faith on the part of any individual is not a personal calamity alone, but is likely to result in the spiritual misfortune of an indefinitely large number of

others. The faith is, to a great extent, kept in families and descends from generation to generation through home training and early influence. When a Catholic young man or young woman falls away from the Church, or when some one who should be a Catholic never really enters on their Catholic inheritance, this often means that not only the individual but generation after generation will grow up without the least knowledge or love of the Church.

THE NUMBER OF THE FALLEN-AWAY.

How often it has happened in the history of our country that whole families have in this way been lost to the Church, God alone can tell. There are in this country, let us say, ten thousand parishes and missions. In nearly every one of them, despite the difficulty of gathering statistics, the pastors will tell you of instance after instance of families which are known to be of Catholic stock, but who have fallen away from the faith. Were there but one for each parish, this would mean ten thousand families deprived for indefinitely long, perhaps for ever, of the treasure of the faith. Had the young people who founded the families in this country been well instructed and kept safe in the practice of their religion, not only they, but their remote descendants also, might have continued in great part to be Catholics.

Not very long ago while traveling through a rather new region of the country, we fell to talking with a Catholic physician of large practice and the conversation somehow turned on this question of the number of ought-to-bes and fallen-aways. "They are very numerous in this city," he said thoughtfully. "I have a large practice and visit a great many homes, and it quite often happens, when I notice a Catholic picture or a First Communion certificate on the wall, that I say to the people of the household, 'You are Catholics, aren't you?' In an extraordinarily large number of cases, they answer, 'No, we are not. We don't go to any church, nor practise any religion.' 'Then, why,' I ask, 'do you keep that Catholic First Communion certificate on your wall or that diploma of the League of the Sacred Heart?'. 'Because', the father or mother of the household will answer, 'I was a Catholic when I was younger and I keep that as a souvenir. But when I came

to this place I married a non-Catholic and drifted away from the Catholic Church; so now we are not anything in particular.' If I come across so many instances of that sort of thing in my own practice as a doctor," he concluded, "how many more there must be in this whole city who have fallen away in that fashion from the Catholic Church!" How many, indeed! We are left to conjecture. But such examples make us uneasy, to say the least.

There are some nationalities which possess in a special way the Catholic inheritance. The very sound of the family names carries with it something of a suggestion that these people are or should be Catholics. Ill-instructed, perhaps, antagonistic even in individual instances to the Catholic Church they may be, but all their historic antecedents and their national traditions are Catholic, and we usually say of them that they are either Catholic or nothing. How large a proportion of these traditionally Catholic people who come to the United States and of their numerous descendants, who seem destined to play a larger part in our national life, have either actually fallen away from the faith, or else are in immediate danger of so doing unless very energetic means are taken to keep them and fortify them in Catholic practice? This again is a disquieting inquiry.

There are some pastors who answer this question by saying that little or nothing effective can be done for these people, that they do not respond to the efforts made in their behalf. But how are we to explain the persistent activities of proselytizing organizations which constantly multiply and which invest much energy and money in drawing the children and the young folk of these nationalities especially to non-Catholic denominations? It is certainly much easier to make them good Catholics than to de-Catholicize them altogether. They have a certain inborn attachment to the Church. It is part of their national tradition. Yet, the non-Catholic denominations can hardly be accused of so great a lack of commonsense as to continue to spend so much money and energy without any adequate return

A Great Mission Field at Home.

If, on the other hand, we Catholics console ourselves with the remark that, though much could be done for these children, we have neither the means nor the energy to devote to them, we fall into a somewhat illogical position. We of the United States are now raising very large sums of money and sending an ever-increasing number of missionaries to foreign lands, and this is as it should be. Surely such missionary zeal will draw down a special blessing of God upon us, for He is never outdone in generosity. But who will say that a missionary can do more effective work in a pagan country, all things considered, than among the swarming populations of a city slum where almost every one ought to be Catholic and where the children in particular are sometimes little better off, so far as religious instruction goes, than if they lived in some missionary country. To these children we have a very definite obligation. Whatever may be the faults of their families, the children themselves are a most precious inheritance of the Church. While helping those missions afar, we should not forget these mission fields at home, and we should keep trying, it would seem, with indomitable persistency, using one means after another until we solve the problem of getting all these children under Catholic influence and giving them at least a fair chance for Catholic instruction.

Such problems as this call evidently for new forms of organization. The Catholic Instruction Leagues and various other forms of the catechetical apostolate are pointing the way. But their activities must be greatly multiplied before they meet the need. Besides, it is not only the apostolate of Catholic instruction which these children need. They require also the apostolate of recreational supervision. Some of the older generation can hardly bring themselves to see that the enormous changes in society and the still more striking advances which have been made in social study have positively established the need of recreational supervision for poor children and for all children who have to live deprived, in great measure, of the good influences of a thoroughly adequate home.

By recreational supervision the leisure time of the child, time of greatest danger and also of greatest opportunity for

character development and character training, is utilized to a high degree. The child is safeguarded both physically and morally, and through the influence of a sympathetic older person its play becomes more interesting, its natural instincts of gregariousness, playfulness, imitation and hero-worship are utilized and directed to a very interesting and satisfactory extent. A great deal of such recreational work is done at the public expense and by paid and trained experts. It is very much to be wished that Catholic young men and young women should be encouraged to enter this field, where the rewards are rather great and the opportunities for service still greater.

We need also, it seems, volunteer workers as well as paid and trained experts supported by Catholic organizations, who will not only give the children recreational supervision, but will bring a strong element of religious influence to bear on them, thus combining character training and religious instruction in a most desirable way. Here we may find a real vocation for some of those good and pious Catholic girls who for one reason or another have not been able or willing to enter the convent, but who have a real desire for service, an aspiration after some unselfish and highly useful form of effort for God and their neighbor. Not a few of them seek only a living and the chance for service. Some have already had special training in social work or they might readily take sufficient instruction to make them competent recreational directors and teachers of Catechism. A course in health and hygiene would also be desirable, and then Catholic societies or parishes or groups of Catholic people organized for the purpose might raise a budget sufficient to insure them support, with some provision for their later years so that they might live together in groups and go out to do recreational and catechetical work among poor and neglected childen. Think how much good such a group of qualified and well-trained women, prudently directed and giving their whole time to the welfare of the children of the slums, could accomplish. They would be the means of keeping multitudes of children in the Church who now are doomed in all human likelihood to grow up careless and ill-instructed and to contribute thousands more to the sad and difficult ranks of the fallen-aways and the ought-to-bes.

The Causes of Losses to the Church.

When we come to try to formulate the causes of losses to the Church, they readily group themselves under certain general heads. First, perhaps, in importance comes ignorance, a lack of instruction in the faith, a want of early training, so that children who were baptized Catholics have never really learned what their faith means and are easily weaned away from it or simply leave off all practice of a religion which they never really understood. This ignorance may come from various causes. Extremes meet in the country child, so remote from Catholic influence and teaching as never to be taught its faith, and the child of the city slums, living in the midst of such a congested population that it is as neglected as its country cousin. Sometimes it is the indifference and culpable neglect of parents which deprive the child of its birthright. Sometimes the parents' death or chronic illness throws the child in the hands of those who deliberately deprive it of its faith. In one way or another a pitifully large number of children are thus lost to the Church. One must fear that the majority of them never come back again but live and die orphaned of Catholic faith and practice and bequeath no loyalty or interest in the Church to their children and their children's children.

Truly the time to remedy this woeful lack of instruction is during the teachable and impressionable stage of the child's life. Later on, when mature age has been reached, it may be more difficult to reclaim these neglected children than to convert some one who has never before been brought in contact with the Church.

Another cause of the falling away of individuals from the Church is their pique or displeasure with some person whom they consider officially to represent the Catholic Church. At times it is some animosity they conceive against the parish priest or more rarely against the Sister in the school which they take as a pretext for abandoning Catholic practice. Such instances may seem rare in the individual parish, but if all the cases which occur throughout the country were summed up, they would form, one thinks, a not inconsiderable number.

The grievances of these people are sometimes quite unreasonable and they are often not very desirable members of the

parish. Yet, the fact that they do exist will naturally tend to make every one of us very cautious about giving offence in the sacred ministry and about avoiding anything which would be even a plausible reason for complaint on the part of the more sensitive among the congregation. *Noblesse oblige,* and the very fact that the priest has so solemn an office and so tremendous a power, and that men and women are obliged to seek his ministrations for the most vital interests of their souls and lives, will naturally make him more careful than other professional men about alienating his clientele or making anyone unwilling to employ his ministrations.

There are of course, besides, a certain number of persons who ought to be Catholics, but who practically sever their connexion with the Church because they wish to lead a life that is free from moral restraint and inconsistent with any sincere profession of Catholicity. Unfortunately there is a great difference between knowing and believing, and practising and fulfilling. Some of these unfortunate persons, while they fall away from Catholic practice, still retain their faith in the teaching of the Church. Others again, perhaps in consequence of their evil-doing, lose that precious gift and refuse the ministrations of the priest even on their deathbed. Yet the number of these is not nearly so great as that of those who fall away through ignorance and lack of proper instruction. Indeed it is a common remark that once a child has been thoroughly taught its religion, the Catholic faith takes hold of its mind and heart with such a strength that on the deathbed it is easy to revive the still smouldering embers of belief.

There are also a certain number of Catholics, and this is a consideration worth while dwelling on, who are actually perverted from the Catholic faith and take up other forms of belief. One may think that their number is relatively small, yet they are a class to be taken account of because of the systematic and insistent efforts at proselytizing which are being carried on among poorer Catholics by certain misguided denominations. We have heard from time to time, and no doubt every priest has a similar experience, of people who should be Catholics, who have become Christian Scientists or Spiritists. It is rather more rare to learn of any Catholic joining one of the older Protestant denominations. Their diluted Christian-

ity would hardly appeal to one who had any knowledge of the Church. But the fads and foibles in religion, the vague promises of the Christian Scientists concerning health and well being, or the prospects of communion with the departed held out by the Spiritists, have a certain attraction for one type of poorly-instructed Catholic. Here also, however, it is to be noticed that ignorance is largely at the root of these defections, as it is also a contributing cause to the apostacy of those who leave the faith because of their evil lives. One may say of the one as of the other that perhaps if they had had better early training, more complete instruction in their faith, they would have been fortified to resist the influences which led them away.

CATHOLICS WHO GO WRONG.

There is still another aspect of this matter which nearly concerns the interests of the Church and should give the heart of the priest some serious concern. This is the statement so often made of the large and even disproportionate number of Catholics who seem to go into paths of lawlessness and who become sooner or later inmates of institutions or prisoners of the state or the nation. Many mitigating circumstances have been alleged to explain this constant assertion and there exists in regard to it the same dispute that we have noted in regard to the number of the fallen-aways and the ought-to-bes. Here again, the very fact that such a doubt exists is disquieting. The wider one's observation travels and the more his experience grows, the more he is prone to fear that a far greater number of Catholic young folk fall into evil ways than should be expected, considering the immense strength which our faith gives against temptation and the great incentive it offers to avoid sin.

Investigation shows that these unfortunates come from the very class of children who receive least effective instruction and training in their faith. Such studies as have been made, point to the fact that, though a large proportion of Catholics have been found in penal institutions, they are for the most part those who never went to a parish school or at least did not complete their training there or whose home life was such as to nullify, in great part, the instruction they received. In any case, ignorance and want of training are seen to be at the root of their misfortune also. It is singular and impressive how all

signs seem to point to the need of more and more thorough and effective training for the Catholic child.

In view of these reflections, which culminate in the conviction that a better and better Catholic training, a more and more thorough teaching of all our people, is one of the most emphatic needs of our time, it would be interesting to make a comprehensive survey of the precise means we are using to that end and to compare existing facilities and methods with possible achievements. Nothing human is quite perfect and so one should expect to find that great as our efforts are and important as our successes, we might still make great improvements in our methods both of training the young and of continuing and completing the instruction of those of maturer age.

The very fact that there seem to be such large masses of population who ought to be Catholics or who have been so at one time or another and who have practically ceased to be members of the Church, is a call for study and action of unmistakable insistence.

Clearly, with the change of the times, it is not to the Sisters and the priests alone that we must look to accomplish the sum total of Catholic instruction needed by our people. Speaking generally it seems true to say that priests and Sisters are doing pretty much all they can in this line and that to put more of a burden on them personally would be impracticable, not to say unwise. But where both priests and Sisters can perhaps do much more than at present, is in encouraging competent lay folk and helping them to organize in such an effective way that they will be able to carry their share of the work of Catholic teaching.

We speak often of the lay apostolate, and rightly so, because it is becoming of more and more importance. The absolute achievement of Catholic lay folk in the way of apostolic effort was certainly seldom higher amongst us than it is to-day. Considering the circumstances in which we find ourselves, however, and the acute needs of the time, and then summing up all the lay effort amongst us, one is driven to the conviction that what has already been accomplished in regard to organizing the laity and setting them into action, is only a small part of what is possible and needful if we are to meet the necessities of the Church even in this particular matter of thorough instruction of Catholics.

It is curious to remark that on the foreign missions the place of lay catechists and their work in the Church is far more defined and developed than with us. There, the lay catechist is the right-hand of the missionary. It is he or she who makes it possible to instruct and baptize tens of thousands where the unaided labors of the priest would reach only hundreds. There is no reason why the same principle may not be applied in dealing with the needs of our under-advantaged and ill-instructed Catholics. If the trained and paid catechists in India or in China can go into a village, dwell there, gather the children for frequent instructions, prepare them for baptism and First Communion, and bring them to a point of knowledge of their faith where the priest needs only to put on the finishing touches, why cannot similarly devoted lay folk go into the crowded neighborhoods of great cities, assemble the Catholic children, teach them their faith and do everything that lay folk can do to save the rising generation for the faith? Is it not a consummation devoutly to be wished for?

EDWARD F. GARESCHÉ, S.J.

Marquette University, Milwaukee

PRINTERS' INK.

Noli timere, sed loquere, et ne taceas.—Acts 18:9.

IT has been said that if St. Paul lived to-day, he would be editing a Catholic paper. We doubt if the great Apostle of the Gentiles would find the time for such confining work, but we feel sure the great preacher would be a sincere friend and patron of the Catholic press; and furthermore he would welcome the opportunity of having his Epistles printed in thousands of copies and sent to the faithful in all parts of the world. Indeed his Epistles to the Corinthians, Colossians, Hebrews, Galatians, and Romans, are the forerunners of the Catholic periodicals of to-day. It is difficult to measure the good that is being done by the written word. The writings of the prophets of old, the gospels and epistles written by the disciples of Jesus, the precious gems of Divine knowledge written by the early confessors, all the books of wisdom down to the present production of a most fertile printing press, are as one long continuous sermon to the world; a sermon that is the more effective

as it does not vanish with the sound of the voice but may be read and repeated to ourselves according to need and desire. "Let not the book of this law depart from thy mouth; but thou shalt meditate on it day and night, that thou mayest observe and do all things that are written in it: then shalt thou direct thy way, and understand it."[1]

There are two ways for a priest to perform a missionary work in the way of fostering Catholic literature. One way is to spread good books and periodicals; the other is to write in defence of the faith or for explanation of Catholic articles of faith and practices.

You have a poor congregation if your people are not in possession of good Catholic books, or are not subscribers to Catholic papers. You can almost feel the absence of these disseminators of Catholic life, when you enter the house. There meets you a certain emptiness, a lack of spirituality, a want of knowledge of religious things. You miss the necessary link of mutual understanding; but a house where you find a Catholic paper on the table, gives you hope that everything is well. You realize that a Catholic messenger is periodically entering this home and is delivering to the inhabitants of the house a long and more or less interesting sermon at regular intervals. You will find that the readers of Catholic papers are better Catholics, are better informed and better equipped intellectually, to take their part in a controversy with enemies of the faith. Many of these papers find their way into Protestant hands and non-Catholics learn the truth about us in this way. The people of to-day are reading people, and the press is the most potent teacher of the masses. "For the past three centuries it has occupied much of the ground that once belonged exclusively to oral instruction; and with vast multitudes it has become the chief, if not the sole, teacher. Like a never-failing fountain, it sends forth its publications in every possible variety of form, as numerous as the dew drops from the womb of morning." "Articles and reviews are projected onward to the ends of the earth at the rate of hundreds of miles a day. Our seats are strewed, our pavements are powdered, and the very bricks of our city walls preach wisdom."[2] In a word, the press rules

[1] Is. 1:8.

[2] Newman, *University Lectures.*

the mind of man, forms public opinion, and public opinion rules the world. If we acknowledge the power of the press, and I don't see how we can deny it, we must guide the press as much as possible into a channel that leads to Truth. "You must therefore, and with you the Catholic host, make strenuous use of the favorable time for action which is now at your disposal, by spreading abroad as far as possible the light of truth against the errors and absurd phantasies of the sects that are springing up".[3]

I have written extensively on distribution of literature elsewhere, and will therefore pay more attention in this place to the subject of your own writings. I can see you shaking your head sadly—"I could not write for publication," I seem to hear you say. But why not? The scribe that edits your local paper did not have one-third of the literary education you enjoyed, and yet he publishes his weekly without shame or apology. You may not be able to write elegantly; but I am sure you can write correctly, and what is more, you can make yourself clear. A writer in the ECCLESIASTICAL REVIEW in an article on Catholizing Modern Sociology[4] says: "The zeal of the faithful, clergy and laity, is to be shown by readiness in taking upon themselves not the sword but the weapons of the voice and pen." And lest you say that this sentence is simply the utterance of some professor or dreaming theorist, I add the words of a most zealous and practical missionary, the renowned and saintly Père Marie Antoine. He writes thus:

> "Ma bouche se taisant, ma plume est une épée,
> Bien rapide toujours et toujours aiguisée."

Just as this great missionary was not satisfied simply to preach the gospel by word, but also with the pen, so we must realize our duty to spread the truth in every way possible, for "Be ye steadfast and unmovable, always abounding in the works of the Lord, knowing that your labor is not in vain in the Lord".[5] For "the license which is commonly confounded with liberty; the passion for saying and reviling everything; the habit of thinking and expressing everything in print, have

[3] Letter of Leo XIII to Cardinal Gibbons, 15 April, 1902.

[4] Vol. 48, No. 1.

[5] 1 Cor. 15:58.

cast such deep shadows on men's minds, that there is now greater utility and necessity for this office of teaching than ever before, lest men should be drawn away from conscience and duty".[6] "Since the thirst for reading and knowledge is so strong and widespread amongst you, and since according to circumstances it can be productive either of good or evil, every effort should be made to increase the number of intelligent and well-disposed writers who take religion for their guide and virtue for their constant companion. And this seems all the more necessary in America, on account of the familiar intercourse and intimacy between Catholics and those who are estranged from the Catholic name, a condition of things which certainly exacts from our people great circumspection and more than ordinary firmness."[7]

Let the mission priest not be deluded by the thought that only scholarly essays or theological dissertations are worthy subjects for a priest's pen. The Gospels contain really more simple facts and news about the doings of our Saviour, than they contain dissertations on the divinity of Christ or the various aspects of salvation by faith or works. But they do not lose one iota of importance; rather do they gain in interest by their simple form of narrative. Thus let the priest first of all become a raconteur of simple happenings within the fold. Let him describe for the Catholic press the church functions of his parish, the conditions of his missions, the workings of Divine Grace in the heart of a recent convert to the faith, the results of a successful mission, or tell the people at large of the increase of the kingdom of God in his field by the dedication of new churches or schools. Articles of this sort will help the paper more than if you preached a forceful sermon on the sacred mission of the press. The people like to see things in print that are familiar to them. The main objection we hear from priests against writing of their affairs for public consumption is this, that they don't want to "advertise" themselves by praising their own achievements. Just as if it were the only object of the Catholic papers to praise priests. This notion is as wrong as its practice is injurious to the standing of the Catholic press.

[6] *Testem Benevol.*
[7] *Longinque Oceani.*

It would indeed be much better if the papers did not contain so many personal encomiums of popular ecclesiastics. A kind word at the time of the Golden Jubilee and a discreet, appreciative necrology at the death of a pastor, ought to do the most ambitious of the clergy. Let us leave our hagiology to posterity, for "in due time we shall reap, not failing".[8] You need not tell your readers that you preached a brilliant sermon; better send them a sketch of what you said and let them judge for themselves as to its brilliancy. Or if you describe the founding of a new congregation, you need not tell the public that it was due to the untiring efforts of the pastor. Rather let it be known that the pastor had very good and zealous helpers. The readers know well enough that the most zealous people cannot build churches without great and untiring efforts on the part of their leader. As to casual remarks which seem to have a point that hurts your sensitiveness, to the effect that your doings form a frequent theme for the press; remember that hurtful remarks and censures would be by far more serious if they were to the effect that nothing good is ever reported from your field of work. If we have to be censured it is better to be criticized for good things than for a lack of good things, not to speak of bad things.

However, the Catholic press is not the only kind to be considered. The local press must be closely watched and made use of in a manner that is helpful in gaining the ear of non-Catholics. Cardinal Gibbons says in *The Ambassador of Christ:* "There are times even when the pastor will avail himself of the secular press to address that large audience which cannot be reached by other means. The press is the great vehicle of public thought in our day. It is a colossal engine of truth and of error. It is like the field mentioned in the gospel, in which good seed and cockle are sowed. It is a net that gathers in good fish and bad. We cannot ignore the Press. We are daily confronted by it. It penetrates every walk of life, and its influence and circulation are daily increasing. Even on religious questions, it is regarded by many as an oracle, and it goes far toward molding the opinion and forming the judgment of millions that have but vague ideas of Christianity". First of

[8] Gal. 6:9.

all you ought to look to it that your regular and special services are announced in the local paper. It will be an exception rather than the rule, if the editor does not gladly grant you all the space you ask for. Of course he will do so for the other preachers of the town, and possibly print excerpts from their sermons. This however is no reason why you could not get a hearing through the same columns. "We saw a certain man casting out devils in Thy name, and we forbade him, because he followeth not with us.—And Jesus said to him: Forbid him not; for he that is not against you is for you". Luke 9:47, 50.

P. AMBROSE, O.S.B.

Ripley, Ohio.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

CONSULTORS IN SELECTING BISHOPS.

Qu. Under the new Code of Canon Law, do irremovable rectors and consultors, in the United States, retain the privilege, in the selection of a new ordinary, or of an auxiliary bishop, of presenting to the proper ecclesiastical authorities the names of those priests whom they judge most worthy of episcopal honors?

Resp. A history of the various methods which have been followed in the United States in the presentation of candidates for episcopal sees would make an interesting study. Because of the sensitiveness of the new republic to foreign influence of any kind, the first bishop, Bishop Carroll, was by special concession of the Holy See elected by all the priests engaged in the ministry at that time, and the election was confirmed by the Pope. The same method seems to have been followed in the selection of his coadjutor, but from then on until 1834 the Holy See appears to have relied mainly on the suggestions of Archbishop Carroll and his fellow bishops. In 1834 the selection of candidates was definitely committed to the bishops, with a detailed method to be followed. (II Conc. Balt., III). This plan continued in effect, with slight modifications, until the Third Council of Baltimore in 1884.

In this Council the status of diocesan consultors was for the first time officially fixed, and it was also decreed that certain parishes be designated as permanent rectorships, with irremovable rectors. To these, viz., the diocesan consultors, and irremovable rectors, was granted the privilege of proposing candidates for the see, in case it became vacant, without prejudice, however, to the existing rights of the bishops in the matter. (III Balt., II, 15.)

This plan was followed until 1917, when it was superseded by the method now in force, in which the choice of candidates

is vested in the bishops of the province. The consultors and irremovable rectors have no direct voice in the selection of candidates; the decree of 1916, however, which introduced the present system (*A. A. S.*-1916-400), does not entirely exclude them from all part in the selection. It reads (Art. 2.): "Before the archbishops and bishops finally decide on the candidate they propose, they shall request the diocesan consultors and irremovable rectors, in a manner specified later, to designate some priest whom above all others they consider before the Lord to be of such worth and ability that the care of the Christian flock may be committed to him in a diocese."

"Advice must be sought from the consultors and parish priests, not assembled in a body, but from each one singly, after the obligation of secrecy *sub gravi* has been laid on each, and under the condition that any correspondence which may be necessary in the matter shall be destroyed."

Although the consultors take no direct part in the selection of a bishop, they now have the right of selecting the administrator if the diocese becomes vacant. A conflict between the regulations of the Second Council of Baltimore and canon 427 of the Code cast some doubt on this right. The Baltimore Council left the designation of the administrator to the bishop of the diocese, before his decease; in defect of this, to the metropolitan or the senior suffragan. Canon 427 decrees that all canons referring to cathedral chapters with regard to the administration of a diocese, must also be understood of diocesan consultors, and canon 43 § 1 decrees that, in case the see is vacant, the chapter of the cathedral church within eight days from the time notice of the vacancy is received must elect a vicar capitular, to govern the diocese in its place.

The doubt was resolved by the Commission on the Code which replied in answer to two questions put by the Apostolic Delegate (*A. Ap. Sed. 1919-75*), that the particular dispositions of the Council of Baltimore on this head were abrogated by the Code and that canon 427 must be observed. The body of diocesan consultors, hence, have the right of electing a vicar capitular (or administrator) to govern the see when vacant, and this is the only right of direct selection which remains to them.

MIXED MARRIAGE CEREMONY IN CHURCH.

Qu. We have a little mission church in which the priest for want of a regular sacristy vests behind the altar. The question is whether a marriage between a Catholic and a non-Catholic, which is usually performed in the sacristy, may be celebrated at the altar of the little church, as there is no other suitable place. As a rule we have had the people come to the parish church where there is a vestry for such occasions and the ceremony is performed with becoming dignity, to make the parties realize their mutual contract at the time of registry and facilitate both the understanding of the obligations on the part of the Catholic and the possible conversion and instruction of the non-Catholic party.

Could these marriages be performed with a like purpose within view of the sanctuary of the mission church as the only decent location under the circumstances? Of course there is no question of sacred vestments or Catholic ritual beyond the receiving of the consent to the matrimonial contract.

Resp. Yes. Canon 1109, § 3, provides for such contingencies, when it modifies the rule that "matrimonia inter partem Catholicam et partem acatholicam extra ecclesiam celebrentur," by adding "quod si Ordinarius prudenter judicet id servari non posse quin graviora oriantur mala, prudenti ejus arbitrio committitur hac super re dispensare".

Nor is it desirable to leave the impression that the action is purely a perfunctory one in which the priest takes part against his will and as a secular official only. The Church does not, it is true, add her solemn ritual to the contract, since the non-Catholic party does not agree to its worthy recognition; but the priest as witness of a serious compact between the two souls before him cannot divest himself of his personal sacred character. Hence he blesses as well as witnesses the contract. In certain cases he may even wear the insignia of his sacred office, the surplice and stole, when there is danger of creating odium or serious prejudice against religion by withholding the solemn indication of his official dignity. This departure from the common law (which does not lend the sacred ceremonial of the Church to acts not pertaining to divine worship) demands indeed the special permission of the Ordinary, who is the judge of the gravity of the circumstances calling for dispensation from the rules of the Church. The Church does not permit the

celebration of a nuptial Mass by way of sanctioning the marriage contract in this case. (Cf. Can. 1102 § 2.)

CATHOLIC CONDUCTORS OF PROTESTANT CHOIRS.

Qu. Caius, a convert of excellent intentions, is supervisor of music in the local high school. Because of his prestige and well-known ability, he was asked to take charge of the choir at the Baptist church and conduct the singing at all services. Needing the extra money, and because he felt it would strengthen his position at the school, he accepted. The superior of a religious community in a near-by city, where Caius once lived, had told the latter he was allowed to direct a choir at Protestant services because he was acting only in an "administrative" capacity. In the last town from which Caius came, he was choirmaster in the Methodist church with the tacit approval of his pastor. As soon as I learned that the gentleman was to assume directorship of the Baptist choir here, I informed him that the Catholic Church condemned such direct participation in heretical worship, and after past experiences he is much surprised at my desire to prevent him earning "an honest penny".

Would it be right to consider the conducting of a choir at Protestant services as material, rather than formal, communication with heretics, and therefore permissible?

Resp. This question has been discussed in the REVIEW, but the lapse of years since it appeared (February, 1896) will excuse its presentation again. We all know or can easily learn what material and formal coöperation are in the abstract, but when confronted with a particular case the determination is not so easy. Heretical worship is objectively a sin; its aim and intention is to induce its adherents to persevere in error, and to persuade others, even those who worship God in truth, to join them. One coöperates formally in heretical worship if he places an act with the intention of approving of such worship. (*finis operantis*) or if he places an act which contains approval of it, either by the very nature of the act or by the circumstances which accompany it (*finis operis*). One coöperates materially in heretical worship, when he places an act with no intention of aiding heresy, which act contains no approval of heresy in itself, but may be so construed by others. In this there is lacking both the *finis operis* and the *finis operantis.*

In other words, one coöperates formally, when he intends to aid heresy, or does something which by its very nature or by its circumstances will directly aid heresy. One coöperates materially when he does something with no intention of aiding heresy, and when what he does will not by its very nature, *per se*, but only accidentally, aid heresy. Formal coöperation is always forbidden, as intrinsically evil; material coöperation is allowed for a sufficient reason.

In the case of the choir director, he may not have formed the explicit intention of encouraging heresy, but what he does, by its very nature, will aid heresy. He endeavors to make the musical element of the service as attractive as possible; he labors, by this means, to induce as many as possible to attend the services, and thus afford a larger field for the propagation of error. This is, of necessity, the end and aim of his efforts. His coöperation is active, not passive; it is formal, not material. A man in the pews could leave without being noticed, or without notably affecting the service, as he is not an active or integral part of it. His coöperation is material and passive. His attendance may influence others, it may indirectly aid heresy, but this is contrary to his intention and not the direct result of his act. The choir director is an important and active factor in the service; he has an official status in it; and though he may deny an explicit intention of aiding heresy, he places an action which by its very nature is directed to that end. By this act any explicit intention he has made of not aiding heresy is nullified.

This is the common teaching of theologians and also the attitude taken by the Holy See in its replies. There is no reply which directly touches the question of a choir director. There is one which refers to organists in Protestant churches which is very explicit (Coll. 1854). The Archbishop of Montreal explained that a man in the archdiocese had asked the faculty of playing the organ in Protestant churches, "ad victum sibi comparandum," as a means of livelihood. If the coöperation involved were material only, the reason assigned would be sufficient to justify it. The Holy See replied that it was unlawful to play the organ in Protestant churches, "cum ibi falsum cultum exercent". The clause added apparently refers to time. To play the organ, therefore, at a time when false wor-

ship is held and as a part of the worship, is an act of formal co-operation in the worship, and the same can with greater reason be said of directing the choir (Lehmkuhl, 1900, 1. 813), or of singing in the choir.

The penitent, in this case, has until the present acted in good faith and we may presume has not committed a formal sin. When the confessor and penitent differ in their judgment as to a particular obligation, the confessor cannot impose his view on the penitent if the opinion of the latter is a probable opinion. The penitent's opinion, however, lacks probability, and the confessor is justified in imposing his judgment on the penitent. If the penitent refuses to follow it, would it not be better to absolve him, presuming him to remain in good faith? This might be done if the act involved affected only the penitent. In this case, however, the good of religion is endangered; indifferentism would be encouraged and scandal given, if the faithful were to see a man who actively assists in heretical worship receiving the Sacraments of the Church. We believe that the confessor is bound to admonish him that he has committed an objectively grave sin, that his purpose of amendment must include the abandonment of this sin, and, otherwise, that he cannot be absolved. All this, of course, is under the general proviso that the choir he directs is employed as an integral part of heretical worship.

ROMAN VERSUS GOTHIC VESTMENTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

There is a growing tendency amongst the clergy of this country to adopt the beautiful Gothic vestments. Are we free to follow this esthetic urge without taking the trouble to secure an apostolic indult authorizing the use of these vestments?

When, during the liturgical revival which marked the middle of the nineteenth century, the clergy of many dioceses in England, France, Belgium, and Germany began to modify the traditional form of the chasuble, under the pretext of a return to the Gothic style, Cardinal Patrizzi, Prefect of the Sacred Congregation of Rites, on 21 August, 1863, at the command of Pope Pius IX, sent a circular letter to the bishops of the above-mentioned four nations. The essential portions of this letter are as follows: "Quamvis eadem S. C. Rit. probe nosceret sacras illas vestes stylum gothicum prae se ferentes

praecipue saeculis XIII, XIV, et XV obtinuisse, aeque tamen animadvertit Ecclm Romanam aliasque latini ritus per orbem Ecclesias, Sede Apostolica minime reclamante, a saeculo XVI, nempe ab ipsa propemodum Concilii Tridentini aetate, usque ad nostra haec tempora, illarum reliquisse usum; proindeque, eadem perdurante disciplina necnon Sancta Sede inconsulta, *nihil innovari posse censuit,* uti pluries Summi Pontifices in suis edocere Constitutionibus, sapienter monentes istas, *utpote probato Ecclesiae mori contrarias,* saepe perturbationes producere posse et fidelium animos in admirationem inducere. Sed quoniam S. C. R. arbitratur alicujus ponderis esse rationes quae praesentem immutationem persuaserunt, hinc, audito Smi Domini Nostri Pii Papae IX oraculo, verbis amantissimis invitare censuit Amplitudinem tuam ut, quatenus in tua dioecesi hujusmodi immutationes locum habuerint, rationes ipsas exponere velis quae illis causam dederunt."

Later on, in a letter to various bishops, and especially to the Cardinal Archbishop of Malines (23 August, 1889), on the subject of the pious societies or associations which undertook to provide articles of worship for the Catholic Missions, Cardinal Simeoni, Prefect of the S. C. of the Propaganda, wrote: "Quod ad ornamenta gothicae formae pro Latinis attinet (quae ad *orientalem planetam similitudine* magis accedunt) et approbari nullo modo possunt, et interdicentur a Sacra Congregatione si qui ea in missionibus adhibuerint. Eminentiam tuam idcirco rogo ut monendas cures eas societates quae illa parant, ne oleum et operam perdant."

It would seem, therefore, as Mgr. Barbier de Montault says, that to introduce any form of vestments other than those now approved, even though the form introduced be an ancient form, is to introduce an innovation.

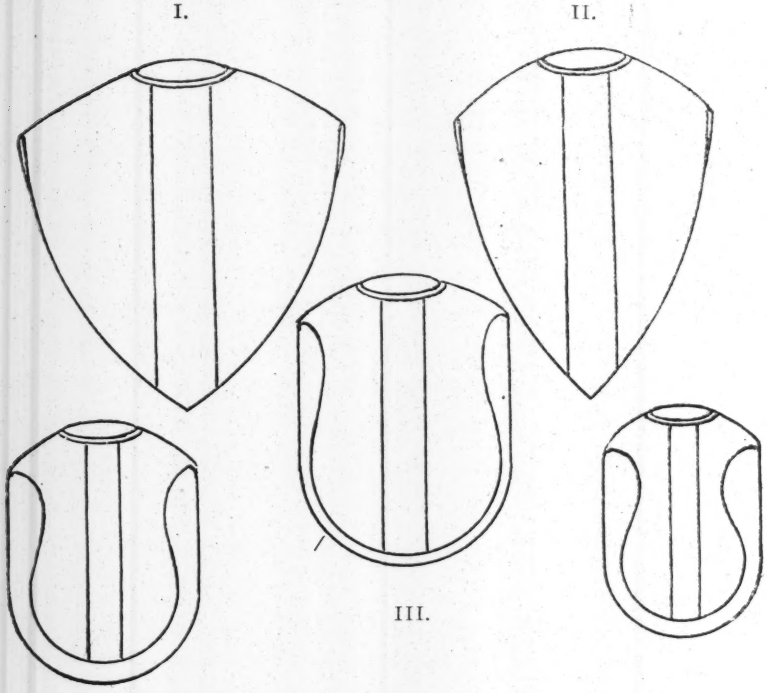
Is the "Gothic form" condemned by the Cardinal Prefects of the Congregations different from the vestments we call "Gothic" to-day? Some of the clergy try to make a distinction here, and avoid the necessity of the indult. SAC. O. D.

Resp. The legitimate use of so-called Gothic vestments was thoroughly discussed in the ECCLESIASTICAL REVIEW some years ago.[1] We gave ample illustrations to show that there are different forms of "Gothic" as applied to the chasuble worn at Mass. Besides the ancient vestment which has been in use in the Eastern Church ever since Apostolic times, of ample dimensions and reaching down to the feet, there are various modifications. In the latter the shoulder parts cover

[1] Cf. Vols. XLI (1909) and XLII (1910).

the arms to the elbows or below. They are Latin vestments, though they differ from the typical Roman chasuble of heavy material and ornament in that they retain the oval form and ampler folds suitable to the lighter material of which vestments were formerly made.

We reproduce here the different forms in actual use in the western or Roman Church.[2]



The first of these (No. I) is the design prescribed by St. Charles Borromeo in his Canons of the Church of Milan. These prescriptions do not refer to the Ambrosian rite exclusively, since they were meant to carry out in detail the ordinances of the Council of Trent. A less ample pattern had previously been in actual use in the Roman churches. Hence Gavanti, the eminent Magister Caeremoniarum of the Pope,

[2] Cf. Von der Stappen's *Sacra Liturgia,* Vol. III, De celebratione S. Missae, nn. 108 and 109.

author of the *Thesaurus Sacrorum Rituum*, and later Bishop, made an effort to bridge over and render practical the reform by suggesting an alternative similar to that prescribed by the Archbishop of Milan.

Gavanti proposed as a model the form which we sketch as No. II. This was again modified to allow freer movement in the case of heavily ornamented chasubles, such as were frequently used by the Pontiff and on festive occasions. Hence we have No. III, with the shoulder part overhanging on both sides.

Comparing the above models with the present-day chasuble of the more popular kind, it is evident that the latter is the least becoming, although custom has made us forget that it is lacking in both beauty and dignity.

Of our present-day chasuble, which is said to be a French contrivance and partly the outcome of commercial motives and industrial accommodation, Van der Stappen says: "During the eighteenth and nineteenth centuries it became the custom to make chasubles of a heavier material with stout lining. In place of the former flowing robe gracefully falling over the body they thus produced a sort of fidde-shaped garment which had to be cut in front so as to permit the free movement of the arms."

Subsequently this form degenerated still further and under the commercial influence of French vestment-makers the front part was often arbitrarily reduced so as to expose the arms and shoulders of the priest standing at the altar. "This new fashion of commercial chasuble", continues the author, who writes for seminarists, "is lacking both in beauty and due reverence, and should be censured and rejected." [3]

It is clear from the foregoing, as Van der Stappen points out, that the Cardinal Prefect of Propaganda was referring to the missionaries of the Latin rite in the East (*in Orientalibus partibus*), forbidding the adoption by Latin missionaries of

[3] "Planetae forma cujus anterior facies ab artis cultoribus comparatur, audacius forsan, formae musici instrumenti violae."

"Parcimoniae praetextu, pro arbitrio et immodica licentia quorumdam artificum in Gallia, posterior pars ita angustum redacta fuit ut et brachia ac scapulae Sacerdotis ad Altare stantis videri possint."

"Haec vere nova, oculis ingrata, utpote contra debitam gravitatem, unanimi voce reprobatur et rejicienda declaratur." (Cf. *Ephemerides Liturgicae*, X, 1896, p. 278.)

the wide Oriental garment. What is ordinarily called Gothic in church vestments to-day is of a kind similar to Gothic architecture and ornament in churches of the Latin rite. Hence, while the use of the so-called Roman chasuble, in which the shoulder parts slightly overlap, is recognized as the prevailing approved custom, many churches in England, Germany, America, and even in Rome, adopt what is designated as the Gothic style to distinguish it from the purely Roman. It is certainly the more graceful of the two, and hence is commonly adopted in ecclesiastical art. What is styled the Roman chasuble is seen in pictures of St. Ignatius Loyola or of St. Philip Neri, but rarely in older pictures of bishops and priests.

ABSOLUTION TO THE UNCONSCIOUS AFTER THE LAST SACRAMENTS.

Qu. 1. After the last sacraments had been administered to a patient he became unconscious and remained so for several days before death. Could the confessor give conditional absolution *frequently* during those days?

2. What is to be said of the practice of some priests, not as confessors, giving conditional absolution to a dying person as often as they happen to visit the patient's room? J. R. M.

Resp. 1. A confessor is quite justified in giving sacramental absolution repeatedly to a penitent, since he may form an adequate judgment of the need according to the dispositions known to him. The state of apparent unconsciousness does not remove the possibility of the patient's actual need of absolution for sins of thought committed in this condition, and he may justly be supposed to desire such absolution in a spirit of contrition or attrition.

2. The practice of giving absolution to the dying by priests who are not the patients' confessors is based on the assumption of the need and desire of the penitents. Where such need and desire may not be taken for granted, priests still wisely and mercifully use the deprecatory form of absolution, *Misereatur* and *Indulgentiam,* distinct from a sacramental absolution. The practice is fully approved. Archbishop Hanna, treating the subject of Absolution (*Catholic Encyclopedia*) writes: "The doctrine commonly received is that whenever the spiritual need of the penitent is clear, but at the same time the dispositions

necessary for the valid reception of the sacrament are in doubt, it would be a mercy to impart absolution even under condition." The writer assumes that the holiness and dignity of the sacrament in these conditions are properly safeguarded.

NUPTIAL CELEBRATION AT CHRISTMAS.

Qu. Last Easter we had a request to perform the marriage rite on the feast, at an early Mass, with the husband, a convert, making his first Communion at the same time. The pastor had asked the bishop, who said "All right". The celebrant gave the nuptial blessing at the Mass. Can this be done regularly and would it be allowable, say at Christmas, if the parties wished to be married in the morning with Nuptial Mass?

Resp. According to Canon 1108 the nuptial blessing may be given, by permission of the Ordinary, at the Mass on Easter Sunday or Christmas Day. In that case, however, the *commemoratio pro sponsis* is to be added to the prayer of the Mass, *sub unica conclusione*. (S. C. Rites, 14 June, 1918.)

ASSISTANT CLERIC IN A "MISSA CANTATA".

Qu. During the vacation a young seminarian of this parish has been in the habit of attending to the instruction of our altar boys, and of assisting in the sanctuary at the Sunday services. He is to receive tonsure after his return to the seminary in the fall. I understand that he would be allowed to assist in our regular *Missa cantata* on solemn occasions like Christmas by chanting the Epistle. Is there any other way he may take part in the high Mass without deacon and subdeacon, apart from being merely master of ceremonies directing the acolytes? It would please and edify the people, I think, to see one of their own serving in the sanctuary, and might awaken dormant vocations.

Resp. A tonsured cleric *may* assist the celebrant at the altar in a Missa cantata in the following ways:

1. By carrying the chalice prepared for the Mass from the credence table and placing it on the altar for the offertory. There he removes the veil and takes it to the side table, leaving the celebrant to wipe the chalice and pour the wine and water which he hands to him. He does not handle the chalice and the pall after this until he removes them after the Communion to the credence table.

2. By assisting the celebrant at the Missal, at his left, turning over the leaves, until the Consecration, when he kneels and, if customary, lifts the chasuble fringe at the elevation.

3. By covering the chalice with the veil after the celebrant has purified it at the Post-Communion, and taking it to the side table.

4. By chanting the Epistle, *in plano,* from a Missal, while the celebrant reads the same at the Epistle side of the altar. (S. R. C. Decree of 10 March, 1906, n. 4181.)

OBLIGATION OF CONCURSUS FOR IRREMOVABLE PARISH.

Qu. May the bishop ignore or set aside candidates for an open irremovable rectorship who are prepared to make, or who have passed, the examination as *idonei,* and fill the vacancy at his own discretion without having taken the votes of the synodal examiners?

Resp. It is to be generally assumed that bishops know their rights, but unless the Ordinary has exceptional and approved faculties the obligation of the concursus as set forth in Canon 1452 is binding for all candidates. Where the special choice of the Ordinary appoints a priest who has not previously passed the test of fitness by a concursus, the synodal examiners must at least be consulted and give him their vote as "idoneus", unless the candidate for special reasons prefers to appeal to the S. Congregation of the Council. (S. C. Conc., 14 February, 1920; *Acta A. S.*, 1920, pp. 160 and 574.)

MASS STIPENDS SENT OUT OF THE DIOCESE.

Qu. The war, which has increased the number of appeals from abroad for Mass stipends, and begotten extravagant zeal for foreign mission support, has caused a wholesale deviation of Mass intentions from local needs.

At a recent meeting of the diocesan consultors it was proposed to the bishop that he forbid the sending of Mass stipends by certain pious associations hitherto devoted to the upkeep of diocesan charities, to priests or missions outside the diocese. Would this be violating the consciences and rights of the contributors to Masses who might be disposed to aid the objects of the foreign missions or the sufferers in Central Europe rather than our charity needs at home?

Resp. That charity begins at home is a sound principle, whether in ecclesiastical or in social law. Contributions for the works of local philanthropy to which the members of certain church organizations pledge themselves are as a rule and by a common understanding to be disposed of at the discretion and under the direction of the managers of the confraternities or associations, of which the bishop is the rightful head. Hence he may legitimately forbid the sending of Mass stipends from the treasury of such church associations to the support of charitable purposes outside the diocese. (Cf. S. C. Conc., 19 February, 1921; *A. A. S.*, 1921, p. 230.)

SOLEMN MASS AT MARRIAGE IN CLOSED SEASON.

Qu. I understand that the Ordinary of the diocese has the faculty to allow solemn benediction of marriage with Mass, during the closed season, when there is sufficient reason for an exception to the ordinary law forbidding solemn marriages during Advent and Lent.

A young navy officer whose appointment to the service obliges him to leave the States for a southern port in November wishes to celebrate his nuptials in time to take his bride with him. His people are of considerable importance in his home city and wish to have Mass, if it is at all possible. They understand the law of the Church, but a solemn function in the church would greatly add to the general edification of many invited guests who are not familiar with Church law. We have been preaching about the beauty and importance of the Sacrament of Marriage in the religion of Catholics and as opposing the general tendency to condone divorce. This would be a good occasion for exemplifying the teaching. Could he ask the bishop to permit the solemn nuptial Mass?

Resp. The Ordinary, for just reasons (Canon 1108), may allow the nuptial blessing with the votive Mass "pro sponsis" during the closed or penitential seasons of Advent and Lent on any day except—

1. Sundays and feasts *de praecepto;*
2. privileged octaves (I and II cl.), privileged ferials, and the vigil of Christmas. (S. R. C., 14 January, 1918.)

Outside the closed season such marriage celebrations are forbidden also on privileged vigils.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

A scholarly yet inexpensive magazine designed to supply Biblical data in forms available to preachers is worth the knowing. And yet *Verbum Domini*, though already in its fifth year, is comparatively little known to the American clergy. It is a modest monthly of 32 octavo pages per issue, printed in clear and readable Latin, and supplied at the extremely low annual subscription price of 24 Italian *lire*.[1] It is really a homiletical commentary in serial form, though, of course, its matter is not treated in the Scriptural order. To cite its own announcement, "*Verbum Domini* illud sibi proponit, non ut res biblicas scientifice investiget, sed ut investigatas divulget." None the less the data offered are trustworthy results of mature and scholarly research. Each issue contains the material of one complete sermon in detailed analysis, treating its subject from every viewpoint necessary to thoroughness of grasp, and suggesting applications. In addition there are one or two articles (sometimes serial) on more extended phases of Biblical theology; studies of phrases and figures of speech of common occurrence in Holy Scripture; and finally some useful notices of recent archaeological research. To illustrate, the following are the contents of the issue for September of this year: (1) A study of the properties of the Kingdom of Christ in the prophecies of Isaias (4 pages), the first of a series. (2) Full analysis (10 pages) of a sermon on the question "Which is the Great Commandment in the Law?" (Gospel XVII Pentecost), treating (a) the parallel accounts in the Synoptic Gospels, (b) the context, (c) the time and place of the event, (d) the occasion of the question, (e) the question itself, (f) Christ's answer—the body of the discourse, (g) His rejoining question, "What think ye of Christ?" (3) An article of 8½ pages on "Christ as Teacher of the Sheep", concluding with homiletical considerations. (4) A 7-page dissertation on the use of Scriptural passages by the liturgy in the "Stations" of Holy Week. (5) Finally, 3½ pages (serial) recounting the chief Palestinian ex-

[1] Address: *Verbum Domini*, Roma 1, Piazza della Pilotta 35.

cavations during recent years. The above specimen, taken quite at random, represents the constant value of an issue of this little treasure among periodicals, within whose covers it would be hard to indicate a superfluous paragraph.

Incidentally, this publication has carried in occasional issues (not consecutively) for the past two or three years the valuable and suggestive *Theses Paulinae* of Fr. Lattey. These, however, are now available in two separate pamphlets.[2] They collect the principal doctrines of St. Paul under the heads of theological propositions, analyse them, and amplify each point from his Epistles. This places the teaching of the great inspired theologian at our disposal in concise and orderly synthesis, and provides the most fundamental of all material for doctrinal sermons and instructions.

Bibliotheca Sacra, the quarterly organ of Xenia Theological Seminary (Protestant), carries two notable articles in its October issue. In one of these the Rev. J. Oliver Buswell, Jr., Pastor of Grace Reformed Church, Brooklyn, N. Y., under the title "Sin and Its Punishment,"[3] discusses for nearly sixty pages the Scriptural passages concerning the future state of the lost, taking the practical occasion of his theme from a recent popular impetus to universalism. As might have been expected, this writer considers Purgatory a "wholly unscriptural doctrine," and frankly rejects the possibility of a literal fire as a means of the torment of hell. As a paramount issue, however, he insists that the future punishment of sin must in the very nature of the case be eternal. The essence of this punishment he believes to consist in the *poena damni,* which he conceives and presents in a peculiar but impressive aspect,—that of a perpetual consciousness of the Presence of God (St. Ignatius' "*quomodo Deus me respiciat*"), which the soul's own confirmation in malice has rendered supremely odious and fearful. Inadequate as this viewpoint is bound to be, its development involves the writer in some very suggestive arguments for the true doctrine delivered by Christ to the Church. The other article mentioned above, by J. F. Springer, of New

[2] *Theses Paulinae*, by C. Lattey, S.J., Roma, 1925: Pontificio Istituto Biblico. No. 1, Theses I–IV; No. 2, Theses V–VIII. Further issues in preparation.

[3] *Bibliotheca Sacra*. Vol. LXXXII, No. 328, October, 1925, pp. 403-461.

York City, is the ninth in a series of painstaking yet clearly presented studies in the Synoptic problem. This number in particular[4] offers a very thorough comparative analysis of the Gospels of St. Matthew and St. Mark, tending to the conclusion that the former cannot, in any event, have had the latter as its source and model. The proof is elaborated in full detail, and demonstrates the writer's conclusion beyond reasonable controversy.

Biblica,[5] the quarterly organ of the Pontifical Biblical Institute, offers some interesting data in its last two issues.—*Issue of March, 1925:* Fr. Höpfl, O.S.B., of the Collegio San Anselmo, institutes a comparison between the First Book of the Machabees and the pseudepigraphic Scroll of Antiochus in its Aramaic versions, discusses the resemblances which point to a relation of dependence between them, and concludes on various grounds that the Scroll of Antiochus cannot have been the source of I Machabees, "whose historical veracity and authority," he remarks, "are becoming more and more acknowledged even by the most radical investigators."—Fr. H. Dieckmann, S.J., of Valkenburg,[6] examines a Syrian method, proposed by Lagrange and Cichorius, of computing "the fifteenth year of Tiberius Caesar" (Luke 3:1), which would bring the latter, and with it the inception of our Lord's public ministry, to the year A. D. 27-28; the writer apparently does not favor the method of computation in question.—*Issue of June, 1925:* Some aspects of Origen's testimony and attitude toward the Canon of the Old Testament are exhibited and discussed by Fr. A. Merk, S.J., of Valkenburg.[7] He observes that Harnack, even so recently as 1919, has mistaken Origen's rejection of "apocrypha" for a condemnation of the Deuterocanonical Books where there is no evidence that the latter were intended; also that Origen, in passages of this nature, occasionally includes with Deuterocanonical Books others which he himself admitted as protocanonical. He finally shows from

[4] Ibid., pp. 472-500.

[5] *Biblica,* Vol. 6, Fasc. 1, Martio 1925: Das Erste Makkabäerbuch und die Antiochusrolle, pp. 52-62.

[6] Ibid., Das Fünfzehnte Jahr des Caesar Tiberius, pp. 63-67.

[7] *Biblica,* Vol. 6, Fasc. 2, Junio 1925: Origenes und der Kanon des Alten Testamentes, pp. 200-205.

telling citations that Origen's criterion of distinction is not one of divine authority, but of practical utility and edification to the listener at public lections from the various Books of the Old Testament.

The June issue of *Biblica* also contains the second and final articles of two interesting series, both begun in the March number. One of these, by Dr. Karl Pink, of Vienna,[8] is devoted to a thorough discussion of the pseudo-Pauline Letters to the Corinthians and the Laodiceans. The writer presents the entire text of these documents critically annotated and supplied with references to genuine Epistles of St. Paul from which their wording is so largely derived. These two articles present the material of a respectable monograph on the subject.

The other concluding article in the June issue concerns a matter of such interest as to deserve extended notice here,[9] since it supplies a safe guide to the solution of a much-agitated question. Twenty years ago Sir W. M. Flinders-Petrie, while investigating the temple ruins of the goddess Hat-hor connected with the turquoise mines of the Pharaohs at Serabit on Sinai, discovered a number of inscriptions in alphabetic characters of a kind hitherto unknown, though surrounded on all sides by specimens of the regular hieroglyphic. His own conclusions as published at the time[10] were as follows: "At last it was clear that we had remains of about eight tablets, roughly cut, with broad grooves round them to isolate them, in the general form of an Egyptian round-headed tablet. But none of the inscriptions were intelligible as Egyptian, of any hieratic or debased type. A figure of the god Ptah was evident, very roughly outlined; but not a word of regular Egyptian could be read. There was a mixture of Egyptian hieroglyphs, but most of the signs are quite apart from such. . . . I am disposed to see in this one of the many alphabets which were in use in the Mediterranean lands long before the fixed alphabet selected by the Phoenicians. A mass of signs was used continuously from

[8] Die pseudo-paulinischen Briefe: I, *Biblica,* Vol. 6, Fasc. 1, pp. 68-91; II, Vol. 6, Fasc. 2, pp. 179-200.

[9] Die angeblichen Mosaischen Inschriften vom Sinai, Prof. J. B. Schaumberger, C.SS.R., I, *Biblica,* Vol. 6, Fasc. 1, pp. 26-49; II, Vol. 6, Fasc. 2, pp. 156-164.

[10] "Researches in Sinai", by Sir W. M. Flinders-Petrie; New York: Dutton, 1906; pp. 129-132.

6,000 or 7,000 B. C., until out of it was [*sic*] crystallized the alphabets of the Mediterranean,—the Karians and the Celtiberians preserving the greatest number of signs, the Semites and Phoenicians keeping fewer. . . . Some of the workmen employed by the Egyptians, probably the Aamu or Retennu—Syrians—who are often named, had this system of linear signs which we have found; they naturally mixed hieroglyphs with it, borrowing from their masters. And here we have the result, at a date some five centuries before the oldest Phoenician writing that is known. Such seems to be the conclusion that we must reach from the external evidence that we can trace. The ulterior conclusion is very important—namely, that common Syrian workmen who could not command the skill of an Egyptian sculptor, were familiar with writing at 1500 B. C., and this a writing independent of hieroglyphs and cuneiform. It finally disproves the hypothesis that the Israelites, who came through this region into Egypt and passed back again, could not have used writing. Here we have common Syrian laborers possessing a script which other Semitic peoples of this region must be credited with knowing."

The value of such a discovery calls for no comment. Eventually the task of deciphering these priceless fragments was successfully achieved by Prof. Hubert Grimme, of the University of Münster im Westfalen. His results are at hand in a scholarly and attractive monograph published in 1923[11] and copiously illustrated. The attention which they at once attracted may be estimated from an article by Dr. H. Schauerte, of Rietberg im Westfalen, in the *Allgemeine Rundschau* of 16 October, 1924. Prof. Grimme was not slack in announcing his own historical conclusions from the data apparently furnished by these inscriptions. One of the tablets in particular was a votive offering erected by one who was at the time a temple prefect, and was or had been a foreman of miners during an expedition undertaken in the reign of the Princess ("Pharaonin") Ḥjatsepsu, who ruled Egypt 1501-1479. The devotee's own name here and elsewhere appears variously as Menaseh and as Ḥjatsepsu-Mose (son of Ḥjatsepsu), and his

[11] Althebräische Inschriften vom Sinai: Alphabet, Textliches, Sprachliches mit Folgerungen. Verfasser, Hubert Grimme, o. Prof. der semitischen Sprachen an der Univ. Münster i. W. 1923.

offering is dedicated to the Princess herself. Grimme translates the inscription thus: (p. 71):

1. "I (am) Ḥjtspsw-ḥnmjmnm.
2. Foreman of the miners, ...
3. Prefect of the Temple of Ma'na [and] of Jahu [of] Sinai, (who say:)
4. M'hb-[b]'lt Ḥjtspsw-ḥnmjmn,
5. Thou wast gracious, hast taken me out of the Nile,
6. And [hast set me over] the Pronaos of M....
7. Which [is on] Sinai."

Now it would seem that Ḥjatsepsu-Mose's Semitic name was Menaseh. But Judges 18:30 varies in ancient versions between "Gershom the son of Moses" and "Gershom the son of Menasseh"; while, on the other hand, the etymology of "Moses" (Mosheh) itself is by some referred to the Egyptian *mes,* "son", appearing above in the compound Egyptian name of the offerer. The latter's tribute of thanks is addressed to the reigning princess Ḥjatsepsu. Her successor, Thutmosis III, is one of the two monarchs most commonly identified with the Pharaoh of the Oppression. Moreover, Egyptian annals relate that the above Princess, before her coronation, made a journey with her father Thutmosis I into the north of Egypt, perhaps including Goshen, the territory of the Hebrews. Finally, the acknowledgment, "thou wast gracious, and hast taken me out of the Nile", is more than suggestive, if Grimme's reading be correct.

Nor is this all that the tablet seems to import. Grimme thinks that "Jahu of Sinai" is the Semitic name for the Egyptian divinity Sapdu. The latter's cult was symbolized by a sacred thorn-bush. This recalls the incident of the burning bush (Ex. 3:2) and Moses' prophetic blessing of Jacob (Deut. 33:16) with "the goodwill of Him that dwelt in the bush." "Thus, then," concludes Grimme, "we know that in pre-Mosaic times the Israelites dwelling in Egypt worshipped as their God Sapdu, and thereby Yahu, who was identical with him" (p. 87).

It may already have occurred to our readers that if Ḥjatsepsu were the preserver of the infant Moses, she should have been the daughter of the oppressing Pharaoh instead of

his predecessor on the throne. But reasons for questioning Grimme's speculations do not rest here. In the two issues of *Biblica* mentioned above, Fr. Schaumberger, C.SS.R., subjects the published data to mature and detailed criticism. He points out, in the first place, that the readings of both the names "Jahu" and "Mose" are very uncertain, so that little or nothing may be safely concluded as to the identity of their owners. Furthermore, in the sentence "thou hast taken me out of the Nile", Grimme himself is doubtful of the final word, which he reads (vocalized) as *ye'or,* and therefore connects with the Egyptian *i'ru* or *'itru,* "Nile" (p. 69). If, however, the reading itself stands, Fr. Schaumberger suggests the obvious meaning: Grimme's form *ye'or* actually occurs in the Hebrew of Job 28:10, where its meaning seems to be "excavated passage" or "channel" (in rock), hence naturally "mine". The votive tablet therefore most naturally acknowledges that the Princess has "taken" its offerer "out of the mine", that is, promoted him to be, as he goes on to say, the prefect of the pronaos or outer sanctuary. As regards the supposed identity of Sapdu with the "Jahu" of Grimme's reading, Fr. Schaumberger points out that the consecration of the thorn-bush to Sapdu is known to us for the first time in the fourth century B. C.; and that, even if it were certainly as ancient as these inscriptions, the appearance of God to Moses in a burning bush would establish nothing whatever as to the identity of Sapdu and Yahweh in the mind of the ancient Hebrews. In short, it is far from soundly probable either that Yahweh was Sapdu semitized, or that Moses was the offerer of the votive tablet which has attracted so much comment.

While Fr. Schaumberger is not prepared to assign to these inscriptions a date quite so early as their discoverer first concluded, he quite endorses the substance of Prof. Flinders-Petrie's estimate of their archaeological and historical significance. "Although", he observes (p. 162), "the most interesting thing that Grimme was disposed to read from the inscriptions of Serabit thus vanishes, the inscriptions do not on that account lose their value. They are of great importance, principally for the history of alphabetical writing." He concludes his most interesting articles with the following words: (p. 164):

In Pentateuchal criticism recourse has often been had to the argument that the Pentateuch could not be genuine for the very reason that in Moses' age no alphabetical scripts as yet existed. To reckon with the possibility of an original writing in some other form of character (such as cuneiform or Egyptian characters) was not attractive, even after Tell el-Amarna had made known to us the extension of cuneiform throughout Palestine and Egypt at the time in question. To-day, however, the objection that Moses could not have known an alphabetic form of writing, can no longer be proposed.

It remains to deplore that up to the present time the inscriptions on Sinai are accessible to no one. So long as investigation cannot occupy itself with the originals, it will not succeed in establishing their contents with complete clearness. Grimme himself recognized that on this account much of uncertainty attached to his data. It were much to be wished that a scholar of his knowledge and acumen might have the opportunity of reading the inscriptions in their place and setting, and explaining them to us.

The regret and the hope last expressed will be seconded by all who know inspired history to be incontestably true, and only await the evidence necessary to refute its defamers. Meanwhile, the already established conclusions of Flinders-Petrie's discovery and of Grimme's patient researches are evidence of one of the greatest of all archeological finds.

Criticisms and Notes.

CALENDARIUM LITURGICUM FESTORUM DEI ET DEI MATRIS MARIAE. Collectum et Memoriis Historicis illustratum a Frederico Georgio Holweck, D.D., Sanctitatis Suae Praelato Domestico. Typis et Sumptibus American Ecclesiastical Review (The Dolphin Press), Philadelpha, U. S. A. MDCCCCXXV. Pp. 478.

Devotion to Christ finds its most vivid interpretation in the cycle of feasts by which the Church indicates His manifestations of grace redeeming man from the bondage of sin. These feasts commemorate not only historic events in the life of Christ, but they illustrate the effects which that life, as a source of supernatural virtue, has produced in the world throughout the ages. Intimately connected with the Incarnation of the Son of God is the Immaculate Mother who conceived and gave birth to the Word made Flesh, begotten from all eternity in the bosom of the Father. The devout gratitude of the faithful elicited by the recognition, in the festal calendar, of the graces thus bestowed, constitutes one of the strongest arguments in favor of the holiness and truth of the ancient Church. It binds the faithful together in a way which elevates while it feeds their piety in all conditions of life.

Few of us have any idea of how wonderfully wide and varied is the kalendar of feasts in honor of our Saviour and of the Virgin Mother who shared the act of redemption as a voluntary tabernacle sanctified by the Divine Person made Man. That each day of the year should hold a record of such feasts, celebrated in temples and shrines, in pilgrimages to votive chapels and altars, in the annals of religious orders, of national and civic corporations, in monuments of victory and miracle, in anniversaries and diurnal commemorations, nay that sometimes a single day notes the celebration of five, six or more festivals in honor of Christ and of His holy Mother, will be a surprise to many even among the learned in liturgical matters.

The feasts cover every phase of the divine revelation and its effects, beginning with such events as the *Egressio Noe de Arca* (6 May) down to the *Triumphs of the Catholic Religion* (14 February). There are sixteen feasts of the Holy Name of Jesus, ten days dedicated to the honor of the Divine Priesthood of Christ. Every incident connected with the Incarnation and in the history of the Gospel has its festal commemoration. The Coming of the Child Jesus to Egypt, and the feast in honor of His boyhood during the exile there, are illustrated by eighteen feasts commemorating the Flight into Egypt. There are thirteen distinct feasts of the Sacred

Heart of Jesus, not including the solemnity of the Eucharistic Heart of Christ, or the many local dedications to the same divine mystery. The instruments of pain and grief are commemorated in the feasts of the Sacred Nails, of the Thirty Pieces of Silver as the price of the betrayal of Christ. From the feast celebrating the crowning with roses of the Infant Jesus to the commemoration of His Baptism (three feasts) we accompany the Christ to the end in His Appearances to His holy Mother and St. Mary Magdalen after the Resurrection.

Touching indications of the ingenuity of love's memories are seen everywhere in the honor paid to the Mother of our Saviour. There are no less than fifty-nine feasts celebrated in honor of Our Lady of Mercy. The titles of Our Lady in the Litany of Loreto have each its separate feast. Thirty-three feasts are celebrated to mark the power of Our Blessed Mother at the deathbed (Festa B. V. M. pro Agonizantibus). There are feasts of her baptism, of her dwelling at Bethlehem, of the education of Mary, of her presence in the Garden at Nazareth, and various feasts of the Roses in the hands of or as the image of the B. V. M. She is a protector, as indicated by her feasts of the soldier, the farmer, the shepherd, the mechanic, of mothers giving suck to their babes, help to the orphans, and to the sufferers of every description. Two days in the year remind us that Mary is not only a helper in need but a quickly helping mother: *Velociter exaudientis Mariae* (9 November) and *Velox ad audiendum Mater* (Tuesday after Easter). In harmony with these are the feasts of *Maria Gaudii inexpectati* (26 December) and nineteen other feasts *Gaudiorum,* while the Madonna of Grace has equally numerous commemorations.

Supplementing these notices of the virtues of Jesus and Mary the *Calendarium* includes commemorations of St. Joseph, such as his Patronage, his Death (festum Transitus S. Joseph, 20 July and II Dom. in the same month). Similarly the various feasts in honor of SS. Joachim and Anna, such as the Finding of the Body of the Blessed Mother of Mary.

The value of this book for the student of hagiography and the cultured theologian, albeit it is apt to be *caviare* to the general, and the superficial reader, can hardly be overstated. The thoughtful mind can readily understand why the author should have deemed it worth numerous journeys to distant countries, to ransack the archives and libraries of learned institutes at the cost of money and incessant labor, during nearly forty years, in order to achieve the results here presented. The volume appears modest enough in its outer form, but is a rich mine of accurate information not easily found elsewhere, for the historian and ecclesiastic. The work becomes especi-

ally serviceable in its various uses by the four *Indexes* of Feasts of our Lord, Feasts of Our Lady, the Assignment of Places showing the centres of local devotion, and finally the list of Religious Orders, indicating the special devotions among the cloistered, monastic, and religious confraternities throughout the world.

No theological library of any pretensions can dispense with the book as a source of practical reference in matters relating to the liturgy and devotion of the Catholic Church.

DE ECCLESIA. Tractatus Historico-Dogmatici, quos scripsit Hermannus Dieckmann, S.J. Herder Book Co., St. Louis, Mo. 1925. Pp. xvi—553.

Two features stand out markedly in this treatise on the Church and stamp it with a unique distinction. The first is the leading idea which dominates the soul of the work. The second is the organic movement of thought that courses through, vivifies, and unifies its body. The controlling idea is that of the "Kingdom of God". As the subtitle declares, the method pursued throughout is the historico-dogmatic. Starting with the sacred writings of the Old Testament the author traces the inception and gradual unfolding of the theocratic kingdom. The Messianic note he shows to be more and more clearly sounded across the history of the chosen people onward to the coming of the long-expected Messiah, the Son of Man, the Redeemer. The consciousness of the Messianic kingdom grows wider and deeper when the herald comes forth from his years of preparation in the desert to proclaim the discipline of penance as necessary for those who would be received by the King whom he pointed out in the throng that came to be baptized by him in the Jordan. In that consciousness, however, the dominant, though not exclusive, note was that of an earthly, albeit a religious, regime wherein the Jewish race was once more to be freed from political subjection to the Gentiles and to be again the chosen people of the Messiah King.

But the Messiah, when He came, announced the Kingdom of God to be, 1. not of this world, though in it; 2. a kingdom whose completion was reserved for another world beyond the grave; 3. a kingdom, however, which in the present life was to be not simply internal, a social union of souls, but likewise external, a visible organization of human beings; 4. not a political, but a religious, organization; 5, one that should complete and thereby forever abrogate and supplant the theocratic dispensation of the Old Testament with the new empire of God; 6. a Kingdom destined by its Divine Founder to be universal, for all mankind of all future ages.

These conceptions of God's Kingdom are developed in the first part of the present volume (pp. 187), and illustrated with immense erudition based not only on the Bible but on various other documentary sources both Jewish and pagan. With the second tract the author drops the analogy of the Kingdom and takes up the constitution of the Church—the latter term being shown to stand for the Kingdom of God on earth and in time and to be organically related to its perfect completion in eternity. Adhering closely to the historical method the author treats in turn, 1. of the general apostolate instituted by Christ and the special apostolate of St. Paul; 2. of the primacy of St. Peter; 3. of the Church in the Apostolic age—the hierarchical constitution of the universal Church and of the churches locally established by the Apostles. In the latter organizations he shows the episcopate to stand at the head; in the universal Church the Primacy of Peter and in turn the Roman Pontiffs succeeding him hold the headship. The concluding chapter treats of the true Church as now constituted—how it may be discerned, that is, of the notes or external marks of the true Church together with the internal motives of credibility.

The third tract, which will consider the magisterium of the Church, is reserved for a future volume.

So much for the first distinctive feature of the work—the dominating idea of the theocratic and Messianic Kingdom, and the religious, internal-external, universal Kingdom of God passing through time and looking toward its final completion in eternity. The analogy, of course, is not new. It stands out on every page of the New Testament. However, it is seldom developed as historically and theologically as is done in the present volume.

The second distinctive mark of the work alluded to above, i. e. the organic movement of the thought which vitalizes and unifies the immense mass of facts and documents accumulated in these five hundred closely packed pages—appears in the finely woven "Assertiones", under which the detailed materials are synthesized. It would take too much space to illustrate this, the logical warp and woof which constitutes the theologico-scientific character of the work and at the same time reveals the author's theological habit. Suffice it to say that the "Assertiones" (of which there are twenty-three in all, with ten more reserved for the future volume) under which the rich store of erudition is summarized are seen to grow out — the sequent from the antecedent — with a logical vitality so intimate as to make the treatise a living unit, a manifest organism of genuine Theology. Embodying the results of the author's professorial labors in the Jesuit house of studies at Valkenburg, this volume is a real "opus eruditionis", a tribute to the writer's scholarship and a fitting testimonial to the Jesuit system of theological studies.

CARTESIANISM. By Michael J. Mahoney, S.J., Ph.D., Professor of Philosophy, Fordham University. Author of Formal Logic and Epistemology. Fordham University Press, New York. 1925. Pp. 151.

It may seem to some a rather belated harking back to a bygone age to write a book at this day on Cartesianism. Descartes' system might be supposed to be undoubtedly dead and securely buried under the piled-up debris of the philosophies that have been scrapped by "modern progressive thought"—whatever that may mean—during the past three centuries. Thus to conclude, however, would be to ignore the historic life of the mind. A revolution in the world of philosophy such as Descartes inaugurated must have entailed intellectual disorders as deep-rooted and imperishable as those which Luther aroused by the Protestant Revolt in the domain of religion. And indeed the two upheavals had much in common, both logically and psychologically, even though the layman reformer of philosophy retained his faith while the monk reformer of religion threw away his faith with his morals. Fr. Mahoney has added a noteworthy contribution to the literature of the history of philosophy by expounding Cartesianism and particularly by indicating the disastrous consequences effected in the world of thought and life by Descartes' diverting of a huge portion of the beneficent stream of thought from its natural bed of objectivity and sending it abroad to flood unchannelled and uncontrolled the unbounded reaches of *a-priori* ideas, emotions, egoisms, positivisms, pragmatisms, modernisms. All these and the other wilful aberrations of the mind are easily traceable to Descartes' subjectivism, his isolating of the soul from the objective world and his *a priori* spinning out from his inner consciousness structures of ideas which had no adequate foundation in the objective order.

Fr. Mahoney has not fully explicated these logical and factual consequences of Cartesianism. Probably because he intends doing so in a prospective work wherein he may purpose developing the more immediate sources of recent errancies whereof the Cartesian revolution was the fountain-head. But where he now stops short, the work reviewed below begins.

GOD AND INTELLIGENCE IN MODERN PHILOSOPHY. A Critical Study in the Light of the Philosophy of Saint Thomas. By Fulton J. Sheen, M.A., Ph.D., Agregé de l' Institut Superieur de Philosophie à l' Université de Louvain. With an introduction by G. K. Chesterton. Longmans, Green and Co., New York, London. 1925. Pp. xiii-295.

It would be quite possible to trace the tendency of contemporary philosophy—if there be such a "thing", there surely is no "system"

—back to Descartes. Cardinal Mercier has done it or came near doing it in his *Origins of Contemporary Psychology*. On the other hand, there is always more or less of at least a suspicion of *a-priorism*, a projection of what you are looking for into the stream. So that it may be just as well not to follow the current so far back, but just to take it as we find it, issuing from certain conceptions which seemed to spring into life, as they certainly did into fresh vigor, about half a century ago. The first, and the chief of these conceptions is that the human intellect is incapable of perceiving anything real, not only the real *outside*, but the real *inside*, itself, its subjective complex. Why? Because it and all things else are in a state of flux, of "becoming". Especially is the intellect declared to be incapable of understanding life. It can give "only dead conceptual symbols", not "living realities". "It reveals the dynamic as static, the concrete as abstract, the fluid as a solid, and the living as inert." Follow your intellect and you are "brought to ease only in the discontinuous, the immobile and death" (p. 16).

The second fontal conception of "modern thought" is the new idea of God. God, like all things else, is engulfed in the process of "becoming", of evolution. God *is* not; He *becomes*. In the beginning was not the Word. In the beginning was *movement*. From this movement God is born by successive creations. "As the world progresses, He progresses; as the world acquires perfection, He acquires perfection. He is therefore not the Alpha or the Omega of things, for His destiny and perfection lie hidden in the final evolution of the universe. Man is a necessary step in the evolution of God. The divine shows in him as well as in God. One day it will manifest itself completely. Just as man came from the beast, God will come from man. The perfectibility of man implies the manifestation of the divine. 'Men will be like God'."

The average man, controlled as he is by his sound native sense, finds it hard to grasp such ideas. Rubbing his eyes he asks himself, does anyone believe them, and if so, how can an intellect which from the start is incapable of knowing truth know that its own creation is what it is, a not-nothing? However, the book before us is not addressed to the "average man". Its appeal is indeed to "common sense", but to common sense perfected by reflective thinking. It is meant for the leaders of men, for students, for the clergy who need to know the trend of the thought of the age. From no other single book can they learn that trend so readily or so surely as from the present volume. The author has made a thorough study of the influential writers on the subject — those who by popular books, magazine articles, university and other addresses are leading and shaping the public mind. And he gives in a lucid and agreeable

form the results of this thorough investigation. For the most part he gives it in the words of the original sources.

Having set forth at length the anti-intellectual trend of contemporary philosophy, especially as it converges upon the idea of God, he examines the movement, utilizing in his criticism—which is primarily constructive and only secondarily destructive—the philosophy of St. Thomas, because, as he maintains, Aquinas "functions not for a school but for a world. It is only accidentally that St. Thomas belongs to the thirteenth century. His thought is no more confined to that period of human history than is the multiplication table. Truth is eternal, though its verbal expression be localized in time and space. If need makes actuality, then St. Thomas was never more actual than he is to-day. If actuality makes modernity, then St. Thomas is the prince of modern philosophers. If a progressive universe is a contemporary ideal, then the philosophy of St. Thomas is its greatest realization. Modern Idealism needs the complement of his realism; empiricism needs his transcendental principles; philosophical biologism his metaphysics; sociological morality his ethics; sentimentalism his theory of intelligence; and the world needs the God he knew and loved and adored."

Let it not be inferred from this high estimate of the Angelic Doctor that the book is in any sense of the term a brief, a special pleading for the chief. True to the saying of the master, *locus ab auctoritate* is in philosophy *omnium infirmissimus,* the author uses the arguments for their intrinsic and universal value. *Valent quantum rationes valent.* Were there any other more valid, more pertinent, more timely, they would have been pressed into service.

Not only professional students of philosophy but all thoughtful persons who want to know the trend of modern thought may well be grateful to Dr. Sheen for the assistance furnished them in this scholarly and discriminating treatise. Perhaps no higher tribute could be paid to the book than to place it by the side of the *Philosophie der Vorzeit.* What the learned Jesuit, Kleutgen, did for his generation is paralleled by what Dr. Sheen has done for the present day.

THE ELEMENTS OF ETHICS. By Charles C. Miltner, C.S.C., Ph.D. New York: The Macmillan Co. 1925. Pp. 357.

There is no dearth of text books on Ethics. We have a goodly number on hand of various sizes and degrees of excellence. Nevertheless there is always room for another up front, especially if the newcomer contributes something worth while to the general weal. The latter condition is fulfilled in the latest arrival here introduced.

The book commends itself in the first place by its judicious selection of the more important problems of Ethics and by the moderation exercised both in the limits and the character of the discussion. *In medio tutissimus incedit* is here true alike of quantity and quality. Conserving the philosophical technique of the subject, the matter is presented in a style that will be intelligible and interesting to the average educated reader. On the whole, though designed to be a didactic manual, it is written in plain straightforward English unbarbarized by unnecessary Anglicized Latin. The divisions and arrangement of the material, the explanatory notes, the argumentation—in a word, the logical plan, order and method are practically perfect. Special points of merit are the questionnaires on the text and the suggested lines of reading, both of which features conclude the individual chapters. High schools, academies, and colleges in quest of a text book on Ethics will do well therefore to consider the claims of these *Elements*.

Here and there a critical eye may discern a slight inaccuracy of statement. Such for instance as that "we can know only what exists" (p. 35). Of course we know the ideal, the possible, which does not and may never exist. Having laid down a clear-cut difference between *law* and *precept* (p. 55), it would be consulting for technical precision not to apply the latter term to the natural *law* (p. 64). *Dictate* would be a more consistent term. The final argument directed against utilitarianism states that "utility in procuring pleasure or well-being is always something consequent upon the act. Hence if it were a rule of action one would have to experiment at first, i. e. act without any rule in order to discover one" (p. 127). This holds good only as regards *execution*, not *intention*. We know by *prior* associational and inductive processes, as well as by authority, the consequences of most human acts. We therefore need do no experimenting in advance. The second argument against Kant's theory of autonomous morality runs as follows: "The categorical imperative does not furnish any norm for distinguishing good from evil action, because one has no way of knowing whether his action may serve as a principle of universal legislation or not. How to discover this the theory does not explain" (p. 130). Kant would reason thus: "Prior to thy act see to it that the motive (maxim) which thou proposest to thyself be universal, that is, valid for everyone under like conditions." Now surely we know *a priori*, and Scholastic Ethics so maintains, that certain motives (maxims) are thus universally valid and may therefore serve as principles of universal legislation. It is simply wishing for others what you wish for yourself. Where Kant falls short in this connexion is not in failing to furnish a criterion whereby to discern a good from a bad act, but in

failing to provide the motive of *obligation*. Why *must* I do the good and shun the evil? To this question Kant's categorical imperative supplies no satisfactory answer.

ALONG THE MISSION TRAIL.—I. IN THE PHILIPPINES. By Bruno Hagspiel, S.V.D. 1925. Mission Press S.V.D., Techny, Illinois. Pp. 267.

Late in 1921 the writer of this interesting volume set out, in company with his superior of the Society of the Divine Word, to visit successively the mission fields of their Fathers in the Philippines, the Little Sunda Islands, New Guinea, China, and Japan.

Bishop Hurth of Nueva Segovia, in a finely written Foreword to P. Hagspiel's book, gives his personal impressions of what he witnessed of the manner in which the visitation was carried out. Its quite unusual thoroughness made him desire that a detailed account of the tour should be given to the public interested in the work of our missions. The praise bestowed by the Bishop is the best gauge of what was done by the two missionaries, and vouches for the accuracy of our author's descriptions and the incidents related. It adds to the trustworthiness of the narrative to know that the Bishop himself has been an active missionary in these regions for thirty years. A book, therefore, like this "was certain to be a useful, enlightening, edifying, and interesting work, most impressively apologetic of the magnificent apostolate of the Church in the life of her heroes and heroines, far beyond the beaten track of the tourist".

This is indeed the impression made on the reader of the first instalment of a series covering the author's experiences during wellnigh two years' wanderings along the Mission trail. One gets vivid light on the subject of priestly zeal and pastoral devotion in the realistic glimpses of the isolated missionary and the sacrifices he is called upon to make at every turn. In Father Hagspiel's sympathetic company the traveller passes from the Golden Gate City to Honolulu and Molokai; thence to the Pearl of the Orient in the land of the Palm and the Pine, in and around Manila, through the Abra Province and the missionary towns and villages where the Gospel is preached to the natives by men and women who devote every energy of their being to seeking souls for God.

To the Catholic youth fired with the chivalry of the crusader for a holy cause, the story here told is not only fresh inspiration but guidance in concretely defining and urging a missionary vocation. The pictures drawn are presentations of a real, active apostolate. The statistics, the local coloring, the lights and shadows

amid a population retaining on the one hand the savage instincts of a primitive race, and on the other possessing the aspirations created by contact with heroic saints of earlier days, give us in these pages a true image of the actual present Mission situation which meets the young apostle, and which calls forth the heart's best sympathy for furthering the work of the foreign missions. The book is exceptionally well got up in typography and illustration, inviting reader and donor to its acquisition.

Literary Chat.

A brief *History of Stanbrook Abbey* written by one of its nuns on the occasion of the Tercentenary Jubilee celebration traces the life of the community from its foundation at Cambrai in 1625 to its present home in England. Benedictine nuns had numerous houses in England, until Henry VIII suppressed the monasteries, but they found it impossible to transfer, as did the monks, their houses to places beyond the reach of the persecutors. Lady Mary, daughter of the martyred Earl of Northumberland, founded of her own accord a house of Benedictines, at Brussels in 1597, but it never became part of the old Congregation though it still survives at St. Mary's Abbey, East Bergholt. The English monks had meanwhile transferred their headquarters to Douai in Flanders, and under the protection of the Archbishop of Cambrai a house was obtained in which a band of trained nuns were ready to be installed in the English monasteries whenever the restoration might permit their return. The return to England did not take place until 1795. In the meantime clouds had been gathering in France and brought to the exiled Congregation a new martyrdom under the revolutionary government, described in the present account by one of the sufferers. Though scattered and without a home they managed to keep their Benedictine allegiance all through the struggles, going to Salford, Bevery, near Worcester, and finally settling in Stanbrook (1838).

Our main purpose in here calling attention to the account of the Abbey is the splendid work being done by the nuns at present. Their cloister is a modern *scriptorium* for liturgical and hagiographical work. Among the finely printed books produced through the Abbey are *The Day Hours of the Church* (Roman) in Latin and English, *The Liturgical Prayerbook* compiled under the direction of Dom Cabrol, Abbot of Farnborough, a translation of *Dom Gueranger's Liturgical Year*, the *Regula S. P. Benedicti* juxta exemplar Cassinense, *Spiritual Life and Prayer* by the Abbess of Solesmes, reminiscences of Sr. Elizabeth the Carmelite of Dijon, and kindred works of a spiritual and liturgically informing nature. We should mention also the English translations from the Spanish of the *Works of St. Teresa*, the *Cantique d'après Ste Hildegarde*, and a number of books on *Plainsong* and *Gregorian Music*. These may be had from the Abbey at Worcester or through English and American publishers.

Gleanings in Historic Fields, published on the occasion of the 275th anniversary of the Foundation of the Congregation of the Sisters of St. Joseph is an eloquent and artistic tribute of the Convent of Mount St. Joseph at Chestnut Hill, Philadelphia, to the members of the Institute founded at Le Puy in France on the feast of St. Teresa, 1650. The tribute, which is at the same time an incentive to fresh fervor in the observance of the Constitutions newly approved under the recent canon law, reproduces a number of paintings of historic interest, by one of the nuns of

the Mount St. Joseph's. These pictures include portraits of the founders of the order, and the principle phases of heroic activity and martyrdom among its members. St. Francis de Sales, whose plan of combining the active with the contemplative life, outside the cloistered sphere, the Congregation was the first in fact to carry out, leads the gallery of spiritual founders, and is followed by St. Vincent de Paul and the Bishop of Le Puy, the Right Rev. Henry de Maupas. Under him Père Peter Medaille of the Society of Jesus, disciple of St. Francis Regis, organized the Congregation of which he said that they were born in the Blessed Eucharist. Large paintings in oil, covering entire wall spaces, depict the First Reception of St. Joseph's daughters, and the trials with imprisonment and martyrdom of the nuns under the French Revolution. These scenes on large canvasses exposed in the Convent, show a masterly concept of the historic events, and at the same time suggest lofty motives of spiritual life and holiness. The halls of the Convent are thus made to speak of religious vocation and its sublime heroism. Of these things the pamphlet gives a modest presentation which helps to perpetuate the fine spirit of the community whose history it portrays.

The present year, on the eve of the seventh centenary of the death of the Seraphic Founder St. Francis of Assisi, inaugurates the golden Jubilee of his daughters', the Poor Clares', coming to the United States. The story is told in an illustrated brochure commemorating the event and its festive celebration on October twelfth, 1725. The nuns set foot on American ground fifty years ago, welcomed by the late Bishop Chatard at whose invitation they had come from Italy. The pamphlet briefly describes the story of their activity since then, together with the chief details of the lives of their two holy founders SS. Francis and Clare.

The recent death of the great German apologist Fr. Albert Maria Weiss, O.P., gives renewed importance to his works. A summary of these may be said to appeal to the general reader through his *Lebensweisheit in der Tasche,* reissued in twelfth edition by B. Herder of Freiburg. It deals with all fundamental problems, such as the existence of God, the soul of man, the world as a pilgrim path between both, Christ as a messenger on the road inviting us to harken to His appeal in which the longings of the heart as well as the riddles of the universe find their answer. It is a pocket manual for the man of the world, written to influence the student at the secular universities of Germany, and to protect the earnest searcher after truth against the sophistry of modern agnosticism. We have kindred books in English. though not precisely in the form of cogent reasoning presented here by the learned Dominican. Manning's *Religio Viatoris* comes near to it in its logic and its absence of didactic apparatus found in the text books of ethics. (B. Herder Book Co., St. Louis, Mo.)

A new edition of *Fr. William Doyle's* remarkable biography, with the addition of hitherto unpublished matter, will be welcomed not only by readers who admire chivalrous heroism as portrayed in the lovable Jesuit army chaplain, but by all those who appreciate the old type of sanctity in modern environment. Here is a young priest, thrown into the thick of secular life and military strife, and while on his march to death upon the battlefield keeping his soul in continuous touch with God by contemplation, prayer and sacrifice. One learns more of spiritual wisdom from such biographies than from the lives of canonized saints written by admiring lovers of religious idealism. (Longmans, Green and Co., New York and London.)

Thoughts from St. Francis of Assisi, in the form of a neat little calendar volume to feed one's spiritual life, comes opportunely as a pretty New Year's gift. Fr. Cuthbert's Introduction helps us to appreciate the contents by directing attention to the fact that here we have a running retreat-master who without wearying us makes us understand and seek the beautiful things around us in nature and learn their value for eternity. (Benziger

Brothers: New York, Cincinnati, Chicago.)

The subject of the Assisian St. Francis is cast into dramatic form for male students in Fr. Gliebe's *My Lady Poverty* "or The Courtship of a Saint" (Franciscan Herald Press, Chicago, Ill.). The personnel counts some twenty characters who interpret for us the wealth of spiritual poverty and the nobility of renunciation which Christ made the condition of attaining His perfect love by which we attain heaven and also the hundredfold of earth.

A religious community of women, organized without flourish of trumpets to aid the parish priests of our great cities, by visiting the homes of the poor, not only to relieve their temporal wants but to instruct them in Christian doctrine and lead them to virtuous living, publishes the *Parish Visitor* at its central house (328 W. Seventy-first Street, New York). It is a most attractive monthly magazine, furnishing instruction of a vocational kind to the lay missioner, the catechist and the social worker. We commend it to parish priests everywhere as suggesting ways and means to make the parochial work unusually efficient. These earnest women exercise an influence which reaches the hearts of parishes with an answer that lightens the burden of the pastor, while it increases its fruits and merits.

There is something in all true poetry, even if the topics be wholly secular, that is unmistakably of the Catholic Church. Byron's verse betrayed it when he felt urged to chant with genuine admiration of Rome's royal mass-house. Longfellow repeated it in the echoes of the Angelus bell. More emphatically we recognize the divine quality in Mary Dixon Thayer's *New York and Other Poems* (Dorrance and Co., Philadelphia), wherein the writer sings of matters by the way or of a day, in city and in open field, on the railway and in hidden lanes. Everywhere we hear a clear note of faith and love of God. She tells of His beauty and His gentle mercy through the fragrance of a flower, the eye of a child, the gusts in a world of commerce protesting voids of heavenly presence. The modest volume is a gift book at the holy season, for it makes festal music in the open heart, as though we were hearing the "Adeste Fideles" of the midnight Mass, even far away from the pealings of the grand organ.

Change of work takes the place of recreation with many busy men. Father Spalding, S.J., seems to belong to that class. Having consumed considerable grey matter producing a learned book on Social Science, he takes a vacation in writing a boys' story. *Stranded on Long Bar* is the latest on the long list of this class of book whereby he has delighted and incidentally instructed so many of our growing youth. (Benziger Brothers, New York. Pp. 190.) Pic and Pon are rival fruit-dealers in St. Louis. Pic is jealous of his rival's success and hires the villain Crit Castle to run Pon's apple-boat on a sand bar at the mouth of the Missouri. Paul Richards, a plucky lad living nearby, becomes the guard of the stranded steamer. A number of river men, fishermen and hunters, among the latter an amiable darky, Joe Robbins, skilled in nature lore, are introduced. Pon's gentle little Lucia trusts the Madonna to float the "Ghost Boat" from off the bar. After not a few gripping adventures this is effected. The story is told in Father Spalding's best vein. There is always something doing. The interest never runs down. The boys learn something useful about birds, fishes, flowers and butterflies, whilst they are getting the health and joy of life close to the ground and the river.

Priests who have much experience in telling stories to children know that nothing in that line is quite so gratifying as being asked to tell again the twice-told tales. The request flatters the teller as well as the tale. One drawback in children's story-books is that the stories are too long, too verbose, and consequently either not natural or not sprightly enough to hold the interest of the vivacious youngsters. *Tell Us Another,* the title of "stories told by Uncle Joe", is a collection of tales devoid of this de-

fect. The stories are all brief and carry their message quickly on straight lines. They are not funny, humorous, jokey. They are cheerful, bright, with a religious, a spiritual, appeal. They make good reading for the little ones, and will be welcomed by teachers, including priests, who are called upon so often to guide the "grex pusillorum in locum pascuae". The author is Father Winfred Herbst, S.D.S. The book is issued by the Society of the Divine Saviour, St. Nazianz, Wisconsin.

Twenty-five years ago this month Bishop MacDonald began a series of articles on the Sacrifice of the Mass in THE ECCLESIASTICAL REVIEW. They have had wide influence. In 1922 the Cardinal Archbishop of Rennes in France devoted his Lenten Pastoral to the doctrine of the Mass. He refers to the REVIEW of December 1905 and says: "St. Paul proclaims therefore that the oblation of bread and wine consecrated at the Last Supper is sacerdotal and that it is a sacrifice of supreme grandeur. And hence, observes a learned Canadian Bishop, only one explanation is possible. Since St. Paul affirms with so much emphasis the unity of the Sacrifice of Christ, the oblation of the Supper and the immolation of the Cross must together enter into that unity."

We repeat what we have said of former editions of the *Catholic Scripture Manuals* by Madame Cecilia, in the new issue of *The Acts of the Apostles* (Benziger Brothers: New York, Cincinnati, Chicago). Critics may find something to disagree with or wanting in the commentaries of this cultured nu.. of Streatham; but to our thinking she has given to the average thoughtful student of the Sacred Text, and to the practical exponent of the New Testament in the classroom or in the pulpit, a very satisfying interpretation of the Vulgate Latin and English. What we need for Catholics is not so much insistence on critical details as a constructive presentation of Gospel doctrine. This we find here.

Father Garesché, S.J., has, as many people know, a way with him of turning the everyday experiences and the common things of life to spiritual and therefore enduring profit. In a recent volume entitled *Communion with the Spirit World* (The Macmillan Co., New York), starting from the natural craving of the heart to hold communion with the other world, the world of disembodied souls and unembodied spirits, he shows how the Catholic Church alone at once satisfies and safeguards this desire—satisfies it by her doctrine and practice of the communion of saints; safeguards it by defending her children from the invasion of malign intelligences and the delusions of their own disordered brains, through her prohibition of spiritistic experimenting. The latter, the negative side of the subject, he touches but slightly. He dwells more at length on the instances of communion with the spirit world recorded in the lives of the saints, and he illustrates vividly how the Church Militant on earth is an arc in that mighty circle which joins in its great circumference the Church Suffering in Purgatory and the Church Triumphant in heaven—the hierarchies of the Blessed, the Mother of God, and the Word made flesh in the Holy Eucharist. The book is meant for Catholics and non-Catholics. Both classes of readers can derive from its luminous pages instruction, encouragement in trial, consolation in sorrow.

"Art is free only when it urges to inspiration; it is only the pagan and decadent in art that is chained to earth. And the art that panders to the depraved, that holds up the malicious and the mean to be viewed, commented upon, and applauded, falls off —and dies in its prime." We have taken this true judgment on the nature and purpose of art from the Foreword written by the experienced art critic, Miss Cecilia M. Young, for a little book entitled *Six One-Act Plays*, by Daniel A. Lord, S.J. (Benziger Brothers. Pp. 175). As the author of the collection observes, there are plenty of erotic, neurotic, and tommyrotic plays, but there are not so many suitable for directors and actors of more fastidious moral taste. Father Lord's plays conform to the ideal indicated by Miss Young. They may be characterized as art work because

they "urge to inspiration". They are neither pagan nor decadent; neither erotic nor neurotic. This goes without saying. That they exclude the tommy-rotic element is implied by the author's viewpoint that, "since the theatre was never meant to be a classroom of ethics, these plays neither preach at you nor argue with you nor wave a pedagogical finger in your face". They are just simple, plain, healthy dramas — plays pleasing and actable by Catholic schools and parish dramatic clubs.

Blessed be God is the title of a new prayerbook which reflects the greatest credit on its compilers, the Dominican Fathers Charles J. Callan and John A. McHugh, and on its publishers, P. J. Kenedy & Sons. Surveying the contents of the volume, one finds the usual prayers and some that are special, besides the popular devotions and favorite novenas. There are also meditations and readings from the Holy Bible and the Imitation of Christ, with the Sunday Epistles and Gospels. The Mass for the Dead, the ritual for Marriage, Mass for Bridegroom and Bride, Sunday Vespers, and a thoroughly compiled Index, are among other features that make this a complete prayerbook. Its make-up, likewise, leaves nothing to be desired, when the type, illustrations, impression and paper combine to make the volume (almost 800 pages) most attractive, readable and handy.

Perplexities which are sure to trouble many people as the gift season approaches will be to some degree dissolved by the recent advent of a number of wholesome novels and delightful juveniles. There is first of all Father Finn's new story, *Sunshine and Freckles* (Benziger Brothers, N. Y.). A novel for the young in years and their still youthful elders, the fact that it comes from the hand that created *Tom Playfair, Percy Wynne, Harry Dee,* and the other heroes of boy world will assure it a welcome. The story fairly tingles with adventures in the land of sunshine. It bubbles and quite spills over with fun evoked by the invincible ignorance of some of our Southanna and Cock-a-Doodle-Doo neighbors down by Miami. People who are wont to read themselves to sleep of nights had better not experiment with this book. It will betray them soporifically.

To say that *Martha Jane* (Benziger Brothers) ranks for interest and value with *The Awakening of Edith* is giving a deserved tribute of praise to Inez Specking's recent book. Like its popular predecessor it is a boarding-school story—one which our convent maidens will thoroughly enjoy, saturated as it is with innocent mirth. Sister Felicity will find it just the thing for the sewing hour.

Dr. John F. Sullivan has added a companion volume entitled *The Fundamentals of Catholic Belief* (P. J. Kenedy & Sons, N. Y., pp. 317) to *The Externals of the Catholic Church,* a work which priests and religious teachers have found highly serviceable, especially in instructing converts. Under the term "fundamentals", the author comprises a summary of the Catholic faith concerning God, creation, man, the Incarnation, the Redemption, the Church, the sacramental system and the "four last things". The subjects embraced under these headings are clearly expounded and established in thirty-four chapters, each of which would supply matter for an instruction, public or private.

The Left Hander, a novel by the Rev. C. F. Donovan, managing editor of *The New World* Chicago, in whose pages it appeared serially, introduces a young woman of rare intelligence and modest demeanor—inspired by a vivid faith and devotedness to pure ideals, qualities which are instrumental in leading to the Church a young lawyer with political aspirations. Tracy is a manly character. Had he been less honest he might have reached the goal of his ambitions, a seat in Congress. As it is, he was repaid by the *mens conscia recti* and the hand of so ideal a woman as Mary Croston. The latter is a type all too rare in our present-day society which, unsympathetic with her principles of modest reserve, will hardly relish her company. And indeed it might be allowed that the heroine's character is just a bit overdrawn,

albeit the excess may be condoned as falling on the right side. (Joseph H. Meier, Chicago.)

Under the title of *I'll Try* comes opportunely at this season a new and greatly enlarged edition of a story for little ones by William F. Sharp. If we emphasize that the tale is for little ones, the stress is on the naturalness and readability of this simple narrative of how a boy in his 'teens, taking "I'll try" for his motto, won through many a trial. That sounds like a pun, but let it stand, for want of a better word to express what the boy for love of his widowed mother went through on his way to making himself a man. We are permitted to mention the fact that the author, a paralytic cripple, is a convert who is facing his physical handicap with great Christian courage in his effort to support his wife and children. (William F. Sharp, 325 N. Pearl Street, Bridgeton, New Jersey.)

Among the recent brochures special mention should be made of *His Mystic Body*, by Dr. Francis McCabe (pp. 56; The Vincentian Press, St. Louis); *The Four Great Evils of the Day*, adapted from Cardinal Manning's classic by Fr. Remler (pp. 24; The Central Bureau of the C. Verein, St. Louis, Mo.); *A Catholic Opinion on the Evolution Controversy*, by Dr. Ulrich Hauber (pp. 31; St. Ambrose College, Davenport, Iowa), is a timely addition to a much debated question; *The Spread of the Church a Proof of Her Divinity*, by Dr. John O'Brien, Chaplain of the Catholic Students at the Illinois University (pp. 23; *Spiritual America and Catholic Life*, by Fr. Thomas Burke, C.S.P. (pp. 16). The two latter are issued by the Paulist Press, New York. All these pamphlets should have a place on the vestibule book-rack.

Not infrequently a priest wants to put into the hands of a young lad or girl a book that may help them to make a wise choice at the parting of the ways. Two little volumes admirably adapted to this purpose have been prepared by Fr. Winfrid Herbst, S.D.S., the author of the storiettes mentioned above. They are entitled *Boyhood's Highest Ideals* (pp. 87) and *Girlhood's Highest Ideals* (pp. 89). Both books are written in a bright cheery style which will appeal to the young.

From the same gifted and untiring pen has come a booklet of *Eucharistic Whisperings*. It is made up of "pious reflections on the Holy Eucharist and Heart to Heart Talks with Jesus in the Blessed Sacrament". The book, which has reached its fourth edition, is published by the Society of the Divine Saviour, St. Nazianz, Wis.

Loyalty to truth, to common sense, to logic, to "science", compels us to say that the title *Starting Points in Social Science*, by Dr. A. G. Keller, Professor of the Science of Society in Yale University (Ginn & Co., Boston), is utterly misleading. The starting-points, or rather the starting-point —for they can all be reduced to one— would lead, if logically pursued, not to "social science", but to social nescience and to the disruption of all society. The starting-point—the idea which leads and dominates the thought throughout is that man was originally a savage—perhaps a beast, though this is rather implied than explicitly stated; and that he worked himself up to whatever plane of civilization he has here and there attained through struggle with his environment, physical, social and ghostly. This is a perfectly gratuitous conception of human nature. It is based neither on history nor, much less, on logic. There is not the slightest "historical" nor "scientific" evidence that the human race started either in sheer savagery or from an animal progenitor. That the idea controls the judgment of many professors of "science" does not make it true. It simply proves their limitations. They do but repeat one another and rely upon such second-hand "authorities" as Spencer, Tylor, Fraser. They either have not examined the facts of the case or they are so possessed by the "idola theatri" or the "idola fori" that they are unable, if not unwilling, to consider the verdict of genuine history and philosophy that man was in the beginning what he is now and always has been—a *rational* animal, an organ-

ism informed, vivified by a supermaterial principle which could not and therefore did not descend from a purely animal ancestry.

Civilized society was gradually evolved and became organized as we now have it, through an age-old struggle with nature's forces which had to be overcome and pressed into the service of men. This fact is as substantially as it is obviously true. But man, we are told, had also to adjust himself to the preterhuman world which he peopled with spirits, ghosts projected from his dream phantasies into an imagined existence. The customs, especially the taboos, the fetishes and the bloody sacrifices invented by fear in order to appease those ghosts and preterhuman intelligences — that were mostly maleficent and dangerous—gradually evolved into "religion", which is nothing therefore but the ways and means man has adopted in order to adjust himself to this invisible ghostly environment. Professor Keller has wrtten a chapter on the origin of "religion" which neither is religion nor has any origin outside the subjective concepts of the armchair sociologists. Those who wish to know the grounds upon which this seemingly harsh criticism rests would do well to consult *La Religion des Primitifs,* by Monseigneur Le Roy, of which an excellent translation by Newton Thompson exists in English. (Macmillan Co., 1922.)

Students of Church history as well as of theology and philosophy will find the *Franciscan Studies,* edited by the religious sons of St. Francis of Assisi in the country, informing and interesting. The third number of the series contains a valuable paper on the origin and development of the Franciscan school. It throws a vivid light upon the intellectual life of the thirteenth century. There are also in the same issue a comparative study of Duns Scotus and St. Thomas and some penetrating remarks on the "formal distinction" and the "forma corporeitatis", both characteristic features of the Scotistic Philosophy. (Joseph Wagner, N. Y.)

The *Spiritual Guide for Religious,* compiled and published by the Brothers of the Sacred Heart, Metuchen, N. J., is a systematic and practical manual which religious living in community will find genuinely helpful. With characteristic modesty the author withholds his name and offers no prefatory explanations. Under the headings, daily, weekly, monthly, quarterly, yearly duties. religious virtues, devotions, he has summarized, in succinct paragraphs, a large amount of valuable instruction gathered for the most part from Sacred Writ and the masters of the spiritual life. These paragraphs contain such stores of condensed wisdom that the work will serve better as a meditation manual for individual use than for public reading. The book makes a gift token acceptable to any religious person.

The Greatest Man on Earth is the title story which introduces a collection of six short stories by Thomas D. Mack (Herder Book Co., St. Louis, Mo.). Though they sound no religious note, they are morally sane and sound. The characters stand out lifelike and natural. They reflect the alert sense of a newspaper man, quick to catch the telling note, the compelling interest. They are vivid, bright with a tang of journalese in their atmosphere.

Under the heading *The Thinking Man,* Fr. Frederick Macdonnell, S.J., has arranged a series of brief essays treating of some of the great issues of life and death. Having explained what it means in a general sense "to think within the heart", he applies that meaning to the persistent problems involved in man's fundamental relations to God, to himself and his social environment. The opening paragraphs of the Declaration of Independence provide the leading motifs of the discussion, which, if not profound, is stimulating and eminently practical.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

INSTITUTIONES DOGMATICAE in Usum Scholarum. Auctore Bernardo J. Otten, S.J., in Collegio Maximo S. Ludovici Sacrae Theologiae et Historiae Dogmatum Professore. Tomus VI: De Sacramentis Poenitentiae, Extremae Unctionis, Ordinis, Matrimonii. Typographia Loyolaea (Loyola University Press), Chicago. 1925. Pp. xvi-486. Price, $3.25 *postpaid.*

THE FUNDAMENTALS OF CATHOLIC BELIEF. By the Rev. John F. Sullivan, D.D., of the Diocese of Providence, author of *The Externals of the Catholic Church, The Visible Church,* etc. P. J. Kenedy & Sons, New York. 1925. Price, $2.15 *postpaid.*

THE LETTERS OF ST. TERESA. A Complete Edition, translated from the Spanish and annotated by the Benedictiones of Stanbrook. With an Introduction by Cardinal Gasquet. Vol. III. Thomas Baker, London. 1922. Pp. vii-328.

THOUGHTS FROM ST. FRANCIS OF ASSISI. Selected and Arranged for Every Day in the Year. By Flora Lucy Freeman, T.O.S.F. With Foreword by Father Cuthbert, O.S.F.C. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. x-157. Price, $0.80 *net.*

TO DIE WITH JESUS. Twelve Exercises of Preparation for Death for Use on the Monthly Day of Recollection. By the Rev. J. Grimal, S.M., S.T.D., Assistant General of the Society of Mary, formerly Rector of Marist College, Washington, D. C. Translated and adapted from the French in collaboration with the Author by the Rev. Gerald Shaughnessy, S.M., S.T.D., of the Marist Mission Band, Marist Seminary, Washington, D. C.; formerly Professor of Theology in Marist College, Washington, D. C., and in Notre Dame Seminary, New Orleans. Macmillan Co., New York. 1925. Pp. 93. Price, $1.00.

PROFILS BIBLIQUES ET PROFILS ÉVANGELIQUES. Esquisses et Portraits. Par Th. Barbot. P. Lethielleux, Paris. Pp. 240. Prix, 7 *fr.* 60 *franco.*

STARSHINE AND CANDLELIGHT. By Sister Mary Angelita, of the Sisters of Charity of the Blessed Virgin Mary. D. Appleton & Co., New York and London. 1925. Pp. xi-100. Price, $1.50.

JOHN OGILVIE. An Account of His Life and Death with a translation of the documents relating thereto by W. E. Brown, sometime Lecturer in History in the University of Glasgow. To which is added a translation of the Process of Beatification of 1628 and 1629 by P. McGlynn, Lecturer in Humanity in the University of Glasgow. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. viii-310. Price, $2.75 *net.*

FATHER WILLIAM DOYLE, S.J. A Spiritual Study. By Professor Alfred O'Rahilly. With illustrations. Third edition, revised and enlarged. Longmans, Green & Co., New York, London, Toronto. 1925. Pp. xxiii-565. Price, $5.00.

JE VEUX ETRE CHRETIEN! Résumé de la Doctrine Chrétienne. Par P. Boumard, Vicaire à Saint-Sulpice. P. Lethielleux, Paris VI^{e}. 1925. Pp. 63. Prix, 0 *fr.* 45 *franco.*

THY KINGDOM COME. Series III. Chancel Chats. By J. E. Moffatt, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 58. Price, $0.30 *net.*

DER HL. ALFONS RODRIGUEZ, Laienbruder aus der Gesellschaft Jesu. Eine Bluete Spanischer Mystik. Von Mattias Dietz, S.J. Auf Grund des Spanischen Werkes von P. Casanuova, S.J. Mit drei Tafeln. B. Herder Book Co., St. Louis und Freiburg, Brisg. S. 116. Preis, $1.00.

ORDO DIVINI OFFICII RECITANDI Sacrique Peragendi juxta Rubricas Novissimas ad Usum Cleri pro Anno Domini 1926. Baltimorae: Typis Joannis Murphy Sociorum. Pp. 325. Price, $0.75.

FORMATION CHRÉTIENNE DE L'AME. Avis de Piété. Par P. Boumard, Vicaire à Saint-Sulpice, Directeur de Catéchisme. Quatrième Série: La Famille. La Société reliqieuse. La Vie Liturgique. P. Lethielleux, Paris VI^e. 1925. Pp. 315.

ST. AUGUSTINE'S CITY OF GOD. A View of the Contents. By Joseph Rickaby, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 119. Price, $1.10 *net*.

BETROTHMENT AND MARRIAGE. A Canonical and Theological Treatise with Notices on History and Civil Law. By Canon A. de Smet, S.T.D., Professor, Seminaire de Bruges. Revised and enlarged in conformity with the new Code of Canon Law. Second edition. Vol. II. Translated from the third Latin edition by the Rev. A. Owens, S. J. Charles Beyaert, Bruges; B. Herder Book Co., St. Louis and London. 1925. Pp. viii-375. Price, $2.50.

THOUGHTS FOR TO-DAY. By Raymond T. Feely, S.J. (*Morning-Star Series*, I.) Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 110. Price, $0.50 *net*.

PHILOSOPHICAL.

THE RELATION BETWEEN SCIENCE AND THEOLOGY. How to Think about It. By C. Stuart Gager. Open Court Publishing Co., Chicago and London. 1925. Pp. 87. Price, $1.00.

SPIRITUALISM A FACT. Can We Communicate with the Dead? By Hereward Carrington, Ph.D. SPIRITUALISM A FAKE. By James J. Walsh, M.D., Ph.D., Sc.D., etc. Stratford Co., Boston. 1925. Pp. 150 and 132. Price, $2.50.

SCIENCE AS REVELATION. By John M. Watson. Macmillan Co., New York. 1925. Pp. 303. Price, $2.25.

CARTESIANISM. By Michael J. Mahony, S.J., Ph.D., Professor of Philosophy, Fordham University; author of *Formal Logic* and *Epistemology*. Fordham University Press, New York. 1925. Pp. 151. Price, $1.75.

MISCELLANEOUS.

MAN. By Martin J. Scott, S.J. Macmillan Co., New York. 1924. Pp. 180. Price, $1.00.

POETS AND PILGRIMS. From Goeffiy Chaucer to Paul Claudel. By Katherine Brégy, Litt.D., Officier d'Académie, author of *The Poets' Chantry*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 210. Price, $1.90 *net*.

A DAY IN OLD ROME. A Picture of Roman Life. By William Stearns Davis, Professor of History in the University of Minnesota. Allyn & Bacon, Boston. 1925. Pp. xxiv-482. Price, $1.80.

NEW YORK AND OTHER POEMS. By Mary Dixon Thayer, author of *Songs of Youth*. Dorrance & Co., Phila. 1925. Pp. 107. Price, $1.75.

PAMELA'S LEGACY. A Sequel to *The Dearest Girl*. By Marion Ames Taggart. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 270. Price, $1.60 *postpaid*.

ON THE SANDS OF CONEY. By Neil Boyton, S.J., author of *Cobra Island*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 192. Price, $1.35 *postpaid*.

SUNSHINE AND FRECKLES. By Francis J. Finn, S.J., author of *Percy Wynn*, *Tom Playfair*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 192. Price, $1.10 *postpaid*.

INDEX TO VOLUME LXXIII

Aborigines, Australian, 265
Abortion: Jubilee faculty, 278
Absolution of unconscious, 630
Adam: ex limo terrae, 421; transgression of, 202
Adulteration of wheat flour, 397
Affinity, dispensation from, 197
All Saints' Day, Forty Hours, 419
Altar: bread, flour, 397; vessels, handling, 432
Altruism or egoism, 45
Ambrose, Fr., on writing, 615
Apostles' Creed, 433
Aristotle, on evolution, 229
Armenian rite, 569
Arms, recent episcopal, 521
Asman, Fr., on Eastern Catholics, 561
Assistant pastor or priest, 319
Assumption B.V.M., 203
Atomism, chemical, 246
Australians, Central, 265
Auth, Fr., on Catholic clubs, 348
Authority: in Church, 10, 580
Autonomy of reason, 30
Ayrinhac, Fr., on Pauline privilege, 65
Baden, Mgr., on Catholic clubs, 349
Baptism: at home, solemn, 519; child of parents of mixed rites, 311; doubtful, in Pauline privilege, 62, 65, 191
Beckmann, Bishop, arms, 521
Benefit of clergy, 159
Betrothal, see *Engagement*
Bible: and Geology, 202; Catholic books on, 341; in pictures, 359, 502; of Poor, 359, 502; Old Testament types, 344, 481; on Jubilee year, 481; on priestly perfection, 449; Protestant writers on, 339; study, recent, 83, 634; use by priest, 337, 481; witness of faith, 16
Biblia pauperum, 359, 502; author of, 515
"Biblica," magazine, 636
"Bibliotheca Sacra," review, 635
Bination and fast, 545
Birth control, N.C.W.C., 429
Bishop: consultors in selecting, 621; perfection of, 457
Books: for priest, 26, 133, 285; need of Catholic, 615; rules for buying, 81
Borgmann, Fr., on Cemetery, 321
Boy guidance, 442
Boylan, on Psalms, 87
Candidates for bishopric, 621
Canon law: benefit of clergy, 159; customs, 164
Catechetics, see *Preaching*
Catechists, lay, 609
Catholic: census of U. S., 392; clubs, 348; conducting Protestant choir, 624; Students' Mission Crusade, 149
Catholics: as citizens, 131; city and country, 396; fallen-away, 113, 604; who go wrong, 613
Cemetery, Stations of Cross in, 321, 422
Census: Catholics in U. S., 392
Chalice, consecration of, 543
Child, funeral of, 82
Children, under-advantaged, 120
Chinese missions, 308, 414, 523
Choirmaster, Catholic, 537; in Protestant church, 624
Christ, Social Reign, 1
Christian democracy, 128
Christianity: supernatural basis, 12
Christ's death, date of, 72
Christmas, marriage at, 631
Church: and democracy, 124; and non-Catholic marriage, 78; authority in, 10; monarchical, 575; music rules, 537; mystical body of Christ, 15; organic society, 11; witness of truth, 18
Civil courts, priests in, 159
Clergy, see *Priest*
Clubs for Catholics, 348
"Common Christianity," 29
Communion: distributed by deacon, 431; golden jubilee of first, 594; necessary, 206; use of stomach pump before, 316
Composition of sermon, 490
Conception of Christ, 204
Concursus for irremovable rectors, 632
Confessional, for men, 427
Confessor: acta conjugum, 178
Conjugum, de actibus, 178
Consecration of chalice, 543
Consultors in choosing bishop, 621
Controversial sermons, 494
Conversions and perversions, 606
Coöperation, formal and material, 624
Cosmology, Scholastic, 241
Creation or evolution, 229, 373, 472
Crusade for foreign missions, 149
Custom in canon law, 164
Cuthbert, Fr., authority in Church, 10
Day, Mgr., on marriage, 305
Deacon distributing Communion, 431
Delivery of sermon, 584
Democracy and Church, 124
Deposit of faith, 20
Digby, on education, 144
Dispensation, see *Marriage*
Donovan, Fr., on marriage, 191
Don'ts: for sermon composition, 490; for sermon delivery, 584

Dorlodot, on evolution, 467
Easter, marriage on, 631
Eastern: Catholics, 200, 561
Education, books on, 135, 285
Engaged, instructions for, 178
Engagement: breaking, 432; informal, 385
"Episcopus", in Pope's signature, 542
Errores serpentes, 26
Espousals, informal, 385; breaking, 432
Eucharistic fast: stomach pump, 316
Evolution: and dogma, 33, 421; Aristotle on, 229; case against, 210; Fathers on, 373; Scholastics on, 467
Excommunication: civil marriage, 314
Fallen-away Catholics, 604
Farrar, Life of Christ, 340
Fast: bination, 545; stomach pump, 316
Fathers, on evolution, 373
Favor fidei: marriage, 62
Fenwick Club, Cincinnati, 349
Foreign mission crusade, 149
Fori, privilegium, 159
Form and matter, 241
Forty Hours Devotion: 2 Nov., 419; sermons during, 419
Franciscus, on acta conjugum, 178
Froebel, on education, 142
Funeral: consolation at, 467; of child, 82
Garesché, Fr.: on loss to church, 604; on parish organization, 113
Genesis and evolution, 375
Geology and Bible, 202
German pedagogy, 291
Gerow, Bishop: arms, 521
Gospel, reading, 588
Gothic vestments, 626
Graces, Mediatress of, 204, 225
Greek Catholic: ambiguous, 562; baptism of child of parents of mixed rites, 311; marriage with Roman Catholic, 311
Greek Schismatic, Sacraments to, 196
Gregorian Chant, 539
Hehn, on Index, 410
Henry, Mgr.: on don'ts for sermon composition, 490; for sermon delivery, 584
Holy Communion, see *Communion*
Holy Orders, Sacrament of, 208
Homiletics, see *Preaching*
Housekeeper as sexton, 428
Hughes, Fr.: on books, 26, 133, 285; on Church, 575; on Church and democracy, 124
Hungarian Catholics, 569
Husband and wife, 178
Hylomorphism, Hickey on, 241
Immaculate Conception, 175
Immolation, Mass, 207
Immortality, 34
Impediment: of affinity, 197; to marriage, 79
Index, proscribed books, 410
Indulgence: Portiuncula, 58
Infallibility, misunderstood, 12
Infant, funeral of, 82
Instinct of faith, 26
Instruction, religious, 609
"Inter duas vesperas," 74
Irremovable rectors: choice of bishops, 621; concursus, 632
Jesuit education, 290
Jesus Christ, King, 1
Jubilee: faculty, abortion, 278; "operarii," 302; those unable to visit Rome, 302; year, Old Testament, 481
Jurisdiction of Church, 576
Kelley, Bishop, arms, 523
Kelly, Fr., on Catholic census, 392
Kindergarten, run to seed, 287
Kienberger, Fr., on Mass of dead, 467
Kingdom of Church, 579
Kingship of Christ, 2, 575
Knowledge not wisdom, 532
Last Supper: and Mass, 172; oblation and immolation, 207
Law courts, clerical exemption, 159
Lay: apostolate, 609; organization in parish, 123
Layman or priest, which wiser? 532
Leakage among Catholics, 392
Lenhart, Fr., on Biblia Pauperum, 359, 502
Leo XIII: on democracy, 125; on Mary Mediatress, 229
Liberty and authority, 11
Library of priest, 26, 133, 285
Lincoln, arms of Bishop of, 521
Livingstone, Fr., on evolution, 229, 373, 472
Lourdes, crowds at, 551
MacDonald, Bishop, on Mass, 172, 424
MacGinley, Bishop, arms, 523
MacVickar, on education, 287
Maes, on wheat flour, 397
Magistrate, marriage before, 315
Mahoney, Dr., on engagements, 385
Man an accident, 35
Mariology, recent, 203
Maronites, 200, 561
Marriage: acta conjugum, 178; between Catholic and schismatic, 305; breaking engagement, 432; Catholic physician on, 535; dispensation from affinity, 197; doubtfully baptized non-Catholics, 191; during closed season, 631; excommunication for civil marriage, 314; indissoluble, 66; informal engagements, 385; mixed

marriage in church, 623; non-Catholic, 78; of doubtfully baptized, 62; parties of mixed rites, 311; Pauline privilege, 65; solemn Mass in closed season, 633
Mary: Mother of Grace, 225; redemption of, 176
Maryknoll Letters, 308, 414, 523
Mass: assistant cleric at, 631; Communion distributed by deacon, 432; consolation of requiem, 467; fast, when binating, 545; oblation and immolation, 207; pastors and Missa pro populo, 319; prayers after low, 320; sacrifice of, 172, 207, 424; stipends, 430; stipends from one in debt, 80; stipends sent out of the diocese, 632; wheat for hosts, 397
Mater divinae gratiae, 204, 225
Matrimony, see *Marriage*
Matter and form, 241
McWilliams, Fr., on paleolithic man, 263
Mediation of Mary, 227
Mediatress of all graces, 204, 225
Men, confessionals for, 427
Mentality of paleolithic man, 263
Mercier, on matter and form, 244
Messianic year, Jubilee, 485
Metaphysics and physics, 258
Meyer, Fr., on China, 308
Michel, Fr., on matter, 241
Minor Orders, with tonsure, 544
Missing link theory, 263
Mission: crusade, foreign, 149; field at home, 609
Mixed marriage in church, 623
Modernism, 441
Moffatt's translation of Bible, 83
Monarchical, Catholic Church, 575
Montani, on choirmaster, 537
Morality, natural, 39
Mural painting, early, 503
Music, sacred and secular, 540
Mysticism: discussed, 546; in vogue, 42
Naturalness in preaching, 585
Nature of life, 254
N. C. W. C., on birth control, 429
Neanderthal man, 276
Newman, on education, 142
Non-Catholics, marriage of, 191
Oblation of Mass, 207
Occult abortion, 278
O'Gorman, Dr., on priest, 449
O'Keefe: benefit of clergy, 170
Old church by market, 594
Old Testament: Jubilee year, 481; use of, 342, 481
O'Malley, Dr., on Mater Gratiae, 225
Operarii and Jubilee, 302
Ordination, interstices, 544
Organization, power of, 119
Oriental: and Roman, marriages, 305; Catholics, 200, 561
Origin of race, 421
Orthodox Catholics, 200, 561
O'Toole, on evolution, 210
Ought-to-be Catholics, 113, 604
Our Lady: Mater Gratiae, 225; "redeemed," 176
Our Lord's conception, 204
Paleolithic man, 263
Pangenesis, a fallacy, 236
Pantheism, 35
Parish: clubs, 348; divisions in, 117; organizations, 113; social side, 114
Parker, Fr.: on Bible, 337, 481; on Jubilee, 481
Pasch, Christ and, 72
Paschal Lamb, when eaten, 73
Passover, Christ's, 72
Pastor, see *Priest*
Pastor Antiquus, 47, 149, 594
Pauline privilege, 65
Pauper, meaning of, 507
Payne, on education, 289
Pedagogy, books on, 133
Perfection, priestly, 449
Phase or Pasch, 77
Physiological psychology, 137
Picture bibles, 359, 502
Pietism, prevalent, 41
Pius X: on Mary Mediatress, 227; XI, on Christ as King, 2
Plurality of worlds, 38
Politics: and Church, 125; in sermons, 498
Pope, signing "Episcopus", 542
Porter, on education, 286
Portiuncula indulgence, 58
Prayers after low Mass, 320
Preaching: at Forty Hours, 419; don't scold, 495; don'ts for sermon composition, 490; don'ts for sermon delivery, 584; Old Testament in sermons, 343, 481; on Jubilee year, 481
Predestination, 30
Press, Catholic, 619
Priest: assistant pastor or assistant priest, 319; Bible in preaching, 343, 481; birth control, 429; care of Catholic clubs, 348; circulating library, 198; is he wiser than layman? 432; library, 26, 133, 285; obligation to perfection, 449; parish organization, 113; printers' ink, 615; privilegium fori, 159; radio, 47; use of Bible, 337, 481; use of laity, 609
Principle of authority in Church, 10
Printers' ink: apologetics, 615
Privilegium fori, 159
Protestant: choir, led by Catholic, 624;

ministry, aid of, 541; sermons, on radio, 47; use of Bible, 337
Prümmer, Fr.: on marriage, 62, 191
Psalms, commentary on, 87
Psychology, new, 94, 135
Pulpit manner, avoid, 589
Pythagoras, on evolution, 234
Radio: for priests, 47; Protestant services on, 47
Reading, criteria, 26
Reason, self-sufficient, 30
Recreational care of young, 609
Rector, see *Priest*
Reign of Christ in world, 2
Religion, romanticism of, 39
Religious, perfection of, 454
Restitution to Protestant society, 541
Reynaud, A., on Immaculate Conception, 175
Rites in unity of Church, 561
Roman: and Eastern Rites, 200, 561; vestments, 626
Rome, those unable to visit, for Jubilee, 302
Rosmini, on education, 142
Rousseau's *Emile*, 296
Rumanian rite, 569
Russian Catholics, 200, 561
Ruthenian: and Latin, marriage, 313; Catholics, 561
Ryan, Dr., on Christ as King, 1
Sacraments to schismatics, 196
Sacred: Heart, social reign, 3; vessels, handling of, 432
Sacrifice of Mass, 172, 424
Saint: *Ambrose*, on evolution, 231, 373; *Augustine*, on evolution, 373; on Psalms, 104; *Basil*, on evolution, 231, 373; *Bernard*, on Mary, 227; *Ephrem*, on Mary Mediatress, 229; *Gregory*, on evolution, 373; *Joseph*, patronage of, 346; *Paul*, on priest, 454; to Ephesians, 89; *Peter*, on priest, 453; *Peter Canisius*, 91; *Thomas*, on evolution, 380, 467; on priest, 451
Sanctuary, women in, 428
Sawdust in flour, 401
Schismatic: and Catholic, marriage, 305; sacraments to, 196
Scholastic theses, wrong, 530
Scholastics and evolution, 472
Schools, and foreign missions, 149
Scott, on Eastern Catholics, 200, 561
Scotus, on evolution, 467
Scriptures: use by priest, 337, 481; witness of faith, 16
Serbo-Croatian Catholics, 569
Sermons, see *Preaching*
Sexton, housekeeper as, 428
Sharp, Fr., on privilegium fori, 159
Sir Pennyslof, 149
Slavonic-Greek rite, 568
Social: agencies, 553; conditions, present, 113; democracy, 129; reign of Christ, 1; role of Church, 1; work of parish, 114
Societies, parish, 115
Society of Church, 11
Soul: Aristotle on, 239; genesis of, 379
Spalding, on education, 144
Spencer, on evolution, 237
Spouses, instruction of, 178
State, loyalty to, 130
Stations of Cross in cemetery, 321, 422
Stipends: fixed by synod, 430; for Mass, 80; sent out of diocese, 632
Stomach pump: Eucharistic fast, 316
Suarez, on evolution, 467
Subdiaconate: sacrament, 208
Substantial form, 253
Syriac rite, 569
Theology, recent, 200
Tonsure, with Minor Orders, 544
Tonsured cleric, assistance at Mass, 631
Tradition, witness of faith, 16
Trent, Council, on Mass, 172
Tung-On mission, China, 523
Types of Old Testament, 344, 481
Unconscious, absolution of, 630
Uniate Catholics, 200, 561
Union with Christ, how effected, 14
Unity: in living beings, 245; of Church, 561
Urraburù, on evolution, 384
Veni Creator, conclusion, 81
"Verbum Domini," magazine, 634
Vestments, Gothic, 626
Vicarii adjutores, 319
Vitali, Fr., on abortion, 278
Vocation: of priest, 209, 464
Wheat flour, adulteration, 397
Willman, Dr., on marriage, 535
Wisdom or knowledge, 532
Wittig, on Index, 412
Women in sanctuary, 428
Writing, priest's duty, 615
Wuchow, China, 308
Wyman, Fr., on evolution, 421
Zahm, Dr., on evolution, 421

BOOK REVIEWS

Apostles' Creed, MacDonald:—. 433
Arendzen: What becomes of Dead? 331
Auth-Colonel: Catholic Hymns . 440
Barrett: New Psychology 94
Basore: Latin Poetry 219
Bennett: Return of Ortons 445
Bevenot: Pagan Rule 101
Blessed be God 655
Boy Guidance, Heinrich:— ... 442
Boyton: Sands of Coney 557
Brey: Soul in Darkness 550

Browne: Darkness or Light 546
Burke: Armor of Light 558
Calendarium Liturgicum. Holweck:— 642
Callewaert: Liturgica 325
Carr: Truly a Lover 447
Cartesianism. Mahoney:— 646
Casimiri: Polyphonic Society 554
Catholic World 555
Chesterton: Superstitions 556
Church History. Guilday:— ... 216
Colonel-Auth: Catholic Hymns .. 440
D'Agnel: Psychologie 94
Darkness or Light. Browne:— . 546
Deshayes et ses religieuses 104
Dieckmann: Ecclesia 644
Donovan: Left Hander 655
Eating and Health. Walsh:— .. 556
Eaton: Sanctuary of Strength ... 549
Ecclesia. Dieckmann:— 644
Elliott: Retreat for Nuns 214
Espiney: Psychologie 94
Ethics. Miltner:— 648
Evolution. O'Toole:— 210
Farrugia: Matrimonium 99
Garesché: Sodality Conferences . 106
Spirit World 654
Gospels. Streeter:— 99
Gregorian Chant. Johner:— ... 328
Grimaud: L'Epouse 558
Guilday: Church History 216
Hagspiel: In Philippines 650
Henrich: Boy Guidance 442
Higher Life. Muntsch:— 548
History of Christianity. Labriolle:— 436
Holweck: Calendarium 642
Houck: Angels 333
Hull: Modern Chaos 443
Huysmans: Lourdes 551
Intelligence. Maritain;— 94
Janssen: German People 221
Janvier: Conferences 333
Johner: Gregorian Chant 328
Jus Canonicum. Wernz:— 97
Keating: Peace Problem 443
Keller: Mass Stipends 329
Social Science 656
Kleist: Somnium Scipionis 446
Kramp: Messliturgie 325
Labriolle: Christian Literature .. 436
Lanslots: De Novissimis 332
Left-Hander. Donovan:— 655
Liturgica. Callewaert:— 325
Liturgie Romaine. Thibaut:—. 325
Liturgy. Wuest-Mullaney:— ... 440
Liturgy in Rome. Tuker:— ... 325
Longmans, Publishers 444
Lord: One-Act Plays 654
Lourdes. Huysmans:— 551
MacDonald: Apostles' Creed ... 433
Macdonnell: Thinking Man 657
Mahoney: Cartesianism 646
Maritain: Intelligence 94
Mass Stipends. Keller:— 329
Mathieu: On Prayer 444
Matrimonium. Farrugia:— 99
McGrath: Last Lap 107
Mediatrix. Schueth:— 323
Messliturgie. Kramp:— 325
Metzler: Petrus Canisius 91
Meyer: Jesus and His Pets 444
Miltner: Ethics 648
Mission Trail. Hagspiel:— 650
Modernism. Woodlock:— 441
Moral Theology. Slater:— 214
Mullaney: Matters Liturgical .. 440
Muntsch: Higher Life 548
New Psychology. Barrett:— ... 94
O'Toole: Evolution 210
Pagan Rule. Bevenot:— 101
Paschang: Sacramentals 329
Petersen: Soul in Darkness 550
Petrus Canisius. Metzler:— 91
Philippines. Hagspiel:— 650
Philosophie. Sortais:— 327
Piontek: Exclaustration 332
Psychologie. D'Agnel:— 94
Psychology. Barrett:— 94
Puniet: St. Teresa 324
Retreat for Nuns. Elliott:— .. 214
Rickaby: St. Augustine on Psalms 104
Sacramentals. Paschang:— 329
Saint Augustine on Psalms. Rickaby:— 104
——, Thérèse. Puniet:— 324
——, Thomas Aquinas 434
Sanctuary of Strength. Eaton:— 549
Schueth: Mediatrix 323
Scott: Virgin Birth 438
Skelly: Doctrinal Discourses 221
Sheen: Intelligence 646
Slater: Moral Theology 214
Smith: Letters to Infidel 445
Social Problems. Spalding:— .. 553
Sortais: Traité de Philosophie .. 327
Spalding: Social Problems 553
Stranded 653
Specking: Martha Jane 655
Spirit World. Garesché:— 654
Stanbrook Abbey 651
Stenson: Pilgrims' Miscellanea .. 333
Streeter: Four Gospels 99
Superstitions of Sceptic 556
Taggart: Pamela's Legacy 558
Tixeront: L'Ordre 219
Toohey: Logic 331
Tuker: Liturgy in Rome 325
Uni Una. Meyer:— 105
Virgin Birth. Scott:— 438
Walsh: Eating and Health 556
Wernz: Jus Canonicum 97
When Soul is in Darkness 550
Wilson: Christian Literature 436
Woodlock: Modernism 441
Wuest-Mullaney: Liturgy 440

The Ecclesiastical Review

Established in 1889

For Priests

By Priests

NEXT MONTH will bring THE ECCLESIASTICAL REVIEW to its ***Seventy-fourth Volume,*** and it is looking ahead to a year of increasing efficiency, encouraged by the fact that each volume has seen the REVIEW steadily grow in the confidence and in the number of its readers. This gratifying fact brings with it a quickened sense of responsibility toward our subscribers and the resolve to make the REVIEW more and more interesting and helpful to priests.

Questions of practical interest and importance to every priest in the domain of Sacred Scripture, Moral Theology, Liturgy and Pastoral Theology; the Documents of the Holy See and the Decisions and Decrees of the various Roman Congregations; Reviews of all publications of interest to the Clergy—fully treated.

Experience has shown—cases crop up every day—of the unwisdom of relying upon reading the copy of another subscriber. Sooner or later, in one way or another, this prop is withdrawn, and it is too late then to get the volumes that are desired.

It is better to subscribe without delay. THE REVIEW is the PRIEST'S ENCYCLOPEDIA, for Priests, by Priests, and no Priest should be without his own copy.

For the coming year

Preliminary announcement of some special papers engaged for 1926

I. Attention has been focused this year on the ***UNIVERSAL JUBILEE OF THE HOLY YEAR,*** which called pilgrims to the centre of Catholic unity and devotion, to the increase of faith and fervor throughout the Church, and for the renewal of the spirit of perfect co-operation in works of Christian charity and education. The REVIEW during 1926 will keep its readers informed about the—

Special Faculties and Privileges accorded for the gaining of the Jubilee Indulgences in 1926—interpreted and discussed in their manifold bearings and local application.

II. Articles dealing with the subject of ***COMMERCIALIZED AMUSEMENTS, MOVING PICTURES,*** and the influence on our young people—for the direction of the Parish Priest.

III. ***THE VOW OF CHASTITY IN THE SUBDIACONATE,*** demonstrating its sacramental obligation.

IV. ***PREACHING :*** Monsignor H. T. Henry will continue his homiletic series:

Common Sense in Preaching.
The Sleepy Sermon.
Identical Repetition in Sermons.
Varied Repetition in Sermons.
Books of Religious Anecdote.

V. Clerical Story : ***THE ARCHBISHOP'S POCKET-BOOK.*** A series of papers, projected for the past year, but held over owing to pressure of other material, will deal with the problems of ***Seminary Education.***

VI. Various Aspects of ***CHARITY ORGANIZATION*** from the ***PASTORAL POINT OF VIEW.***

VII. ***ECCLESIASTICAL LIBRARY TABLE:***

Recent Bible Study will be carried on under the direction of Rev. Wm. McClellan, S.J., of Woodstock College. Other departments of the "Library Table" such as Theology, Hagiography, and Philosophy have been arranged for under competent editorship.

VIII. ***CONTEMPLATIVE ORDERS AND THE NEEDS OF TODAY.*** By the Rev. George Byrne, S.J., St. Francis Xavier's, Dublin, Ireland.

IX. Problems of the Religious and Clerical Life, such as ***CONFESSIONS OF RELIGIOUS WOMEN IN EXCEPTIONAL CASES.*** By the Rev. Dr. E. J. Mahoney, of St. Edmund's College, Ware, England.

X. ***SHORT STORIES OF PASTORAL EXPERIENCE.***

XI. Several other articles will discuss in practical fashion actual ***PASTORAL PROBLEMS;*** besides the regular features that have commended themselves to the readers of the REVIEW—***ROMAN DOCUMENTS, LETTERS FROM SUBSCRIBERS, LITERARY CRITICISMS FOR PRIESTS, CORORESPONDENCE ON TOPICS OF CLERICAL INTEREST, CONFERENCES, Periodic Surveys of Current, Biblical, Theological, Philosophical Literature,*** etc., etc.

For Priests — **The Ecclesiastical Review** — By Priests

Presentable for Christmas

In the Workshop of Saint Joseph

Both in contents and in format, this newly-published volume is redolent of Bethlehem and of Nazareth and of the spirit of the season. A gift that will be most welcome.

Octavo ; 214 pages ; in blue cloth ; gold top ; deckle edge ; gold title and oval picture on cover outlined in gold ; frontispiece and illustrations ; *boxed*. **$2.75**

✣ ✣ ✣

The Chaplain of Saint Catherine's

Pronounced on all sides to be most entertaining and instructive. **$2.00**

✣ ✣ ✣

An Ex-Prelate's Meditations

In the same vein as the volume next above, this book likewise, according to the reviewers, is sure both to please and to edify. **$1.75**

✣ ✣ ✣

Pastor Halloft

Recounts the career of a zealous American pastor whose long and fruitful ministry was amid somewhat novel and unusual conditions. **$1.50**

✣ ✣ ✣

The Autobiography of an Old Breviary

Conveys much useful information about the Priests' Prayer Book in a quite attractive way. **$2.00**

✣ ✣ ✣

Canon Sheehan of Doneraile

The story of an Irish Parish Priest as told chiefly by himself in books, personal memoirs, and letters.

It gives a glimpse of the Irish churchman's inner mind and motives, as they unfold themselves in his successive volumes. The recital of his quiet and influential activities makes the biography a rich contribution to contemporary Irish history, besides throwing light on a priestly life that deserves to be known for the lessons and interest it holds. **$3.50**

✣ ✣ ✣

Priests who make presents of books at Christmas, to fellow priests, or to religious, or to members of their congregation, will find the foregoing suitable and acceptable in every respect

---

May be procured at any Catholic bookstore or from

American Ecclesiastical Review, 1305 Arch St., Philadelphia

The Fruit of Forty Years' Research

A LITURGICAL KALENDAR OF THE FEASTS OF GOD & OF MARY, THE MOTHER OF GOD, compiled and enriched with Historical Notes by the Right Reverend Frederick George Holweck, D. D., Domestic Prelate of His Holiness, Author of "Fasti Mariani" and the "Biographical Dictionary of the Saints"

MONSIGNOR HOLWECK'S well-known **Fasti Mariani**, which was published in 1892, after nearly nine years of diligent study and gathering of the pertinent data, was merely the cornerstone of this truly magnificent addition to our liturgical library.

Once begun, the genuine labor of love was persistently pursued for more than forty years, to the point where the literature of sacred liturgy is now enriched with this completely

new and unique work on the

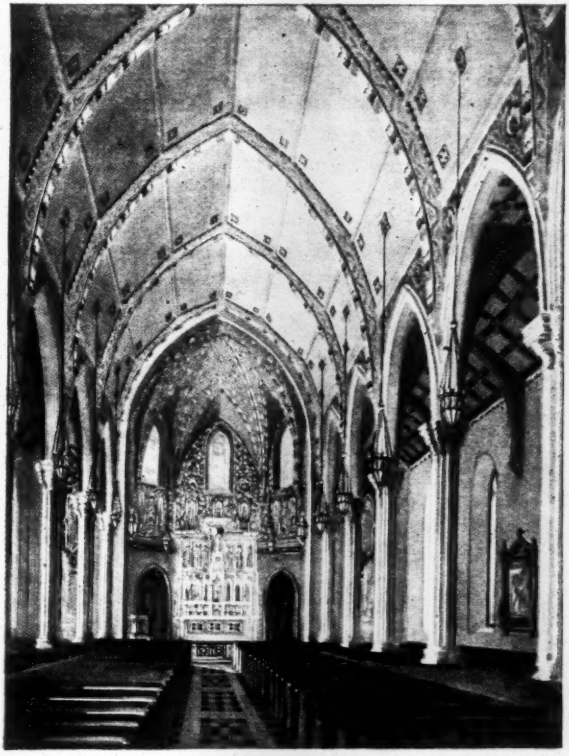
Feasts of God, and of Mary, the Mother of God

It is a Latin compilation in kalendar form giving day by day throughout the year every single liturgical feast of Our Lord and of Our Lady celebrated in the Universal Church, in the National Churches, in the various provinces and dioceses or in particular churches and sanctuaries of the Christian world.

Brief historical memoranda accompany each entry to explain the purpose, origin, and history of the feast, as well as to furnish the reader with references to the sources of fuller information in regard to the same.

Contains also exhaustive Indexes of the Feasts, and all the names of persons, places, and authorities mentioned in the volume, besides a rich bibliography. Over 500 pages

A volume for everyday reference. $7.50 postpaid



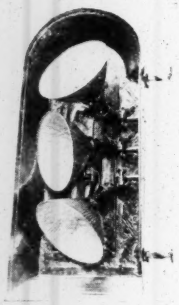
DECORATION is often erroneously considered a problem of surface ornamentation only, but in its broader and more correct sense it involves a study of the third dimension, that is architecture. As a room with its furniture correctly and beautifully arranged is well decorated, so a good church interior entails a careful study of the correct and most beautiful arrangement of the altars and sanctuary appurtenances, the shrines, the stations, the fixtures and the statues. At all times must one consider one's work a complement of the architecture, the scale of which must be carefully maintained.

It is our continual privilege to create and to study the relation of the component parts of the interior to the whole.

RAMBUSCH DECORATING CO.
2 WEST 45TH STREET : NEW YORK

Sanctuary Lighting

ON THIS page we often have written about and illustrated our patented sanctuary fixtures. The below illustration together with our text, will, we trust, be of interest to the reader.



1. The fixtures are fastened on the right and left to the sanctuary walls, about fifteen feet from the floor, with the reflectors turned toward the altar, but well out of the vision of the priest, and with the ornamental sides toward the congregation.

The four outstanding features of these fixtures are:—

1. They are so focused that the Missal is at all times well lit without any of the annoying shadows so characteristic of the usual sanctuary lighting.

2. The altar, under this system, is the best illuminated object within the church, so tending to attract and to hold the attention of the congregation.

3. As the light is thrown into the sanctuary from behind the priest, he is not seen in silhouette as is so often the case, but he is fully flooded with light so that when he is preaching his facial expressions are easily discerned by the people.

4. This system of sanctuary lighting, besides being very successful, is the most economical to operate that has as yet been developed.

RAMBUSCH DECORATING CO.
2 WEST 45TH STREET : NEW YORK

The Left Hander

A Delightful Novel

By Rev. C. F. Donovan

Managing Editor of "The New World," Chicago

Beautifully bound in cloth, $2.00 per copy, postage extra

Thus far forty-nine Catholic papers and periodicals in the United States have showered praise upon Father Donovan's novel. The following are typical tributes :

"A decidedly good story."—THE AVE MARIA, Notre Dame, Indiana.

"It's a humdinger, a novel with a purpose. Get a copy."
DAILY AMERICAN TRIBUNE, Dubuque.

"I want to congratulate you on your book THE LEFT HANDER. Such a book would be a credit to any Catholic publisher—or non-Catholic for that matter."
REV. FRANCIS J. FINN, S.J., the famous author.

The Lure of the West

By L. M. Wallace

A Romance of Arizona and Ontario

Bound in cloth, $1.75 per copy, postage extra

"It is a powerful story—original, individual, non-conventional."
THE ECCLESIASTICAL REVIEW, Philadelphia

The Outlaws of Ravenhurst

By L. M. Wallace

One of the outstanding Catholic novels of recent years

Ornate edition, illustrated, $1.50 per copy, postage extra

"Here is a book that holds us in thrall from cover to cover."—AMERICA, New York.

Please purchase these books from your favorite Catholic bookseller. He is ready to serve you. He deserves your patronage.

Joseph H. Meier, Publisher, 64 W. Randolph St., Chicago

Pulpit Sacred Heart Seminary
Detroit, Michigan
Donaldson & Meier, Architects

Power to Serve

AMERICAN SEATING COMPANY'S power to serve in a thoroughly efficient and satisfactory manner the country's public seating needs has been built on the four-square foundation of:

Extensive manufacturing resources, the largest in its line in the world.

High achievement of efficiency in quantity production of a quality product.

Many years of experience in serving the country's largest users of seating.

An organization imbued—individually and collectively—with the Will to Serve.

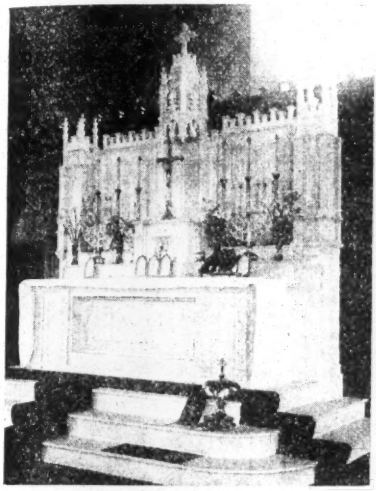
American Seating Company

General Offices
1026 Lytton Building
CHICAGO

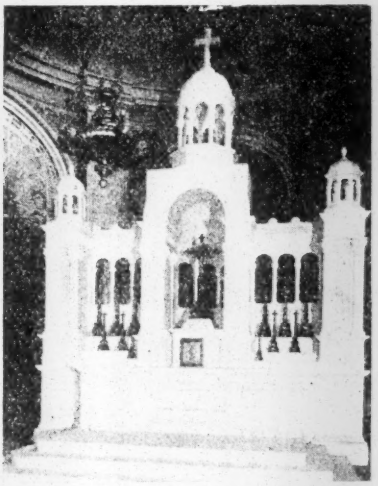
NEW YORK
680—119 W. 40th St.

PHILADELPHIA
1211-A Chestnut St.

BENZIGER BROTHERS



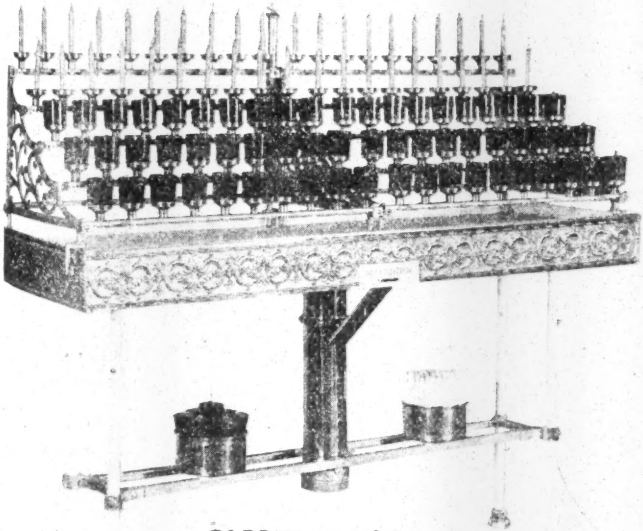
Executed in Marble
Holy Trinity, Poughkeepsie, N. Y.



Executed in Marble
St. Saviour's, Brooklyn, N. Y.

We Import Free of Duty from Our Italian Studios.

MARBLE SCULPTORS AND DESIGNERS



$120— complete
100 Light Votive Stand

Ecclesiastical Cut Metal Work

Church goods from our factory will give satisfaction. Our catalogue illustrates a full line of :—

Candlesticks
Crucifixes
Candelabra
Votive Stands
etc.

Chalices
Ostensoriums
Pyxes
Ciboriums
etc.

BENZIGER BROTHERS

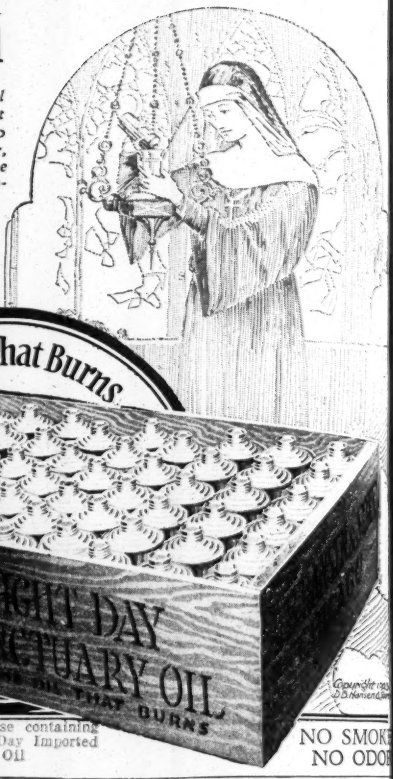
NEW YORK
36-38 Barclay Street

CINCINNATI
429 Main Street

CHICAGO
205-207 W. Washington St.

Hansen's Sanctuary Oil

OUR GUARANTEE—If the Oil does not give entire satisfaction we will refund your money and also reimburse you for any express charges, freight charges or other expense you may have had. It will not be necessary to use electricity or other substitutes hereafter, for in buying Hansen's Vegetable Oil you take no chances whatsoever, as our guarantee protects you.



This illustration shows a case containing 52 cans of Hansen's Eight Day Imported Rubrical Sanctuary Oil

Seven Day Candle

When preference exists for the 7 day candle, we offer the best light obtainable and give a Ruby 8 Day Glass and Brass Protector gratis with each case.

Case of 50 Lights....$25.00
Eight Day Ruby Glass .00
Brass Protector..Gratis .00

Total.....$25.00

Case containing 52 cans.....$25.00
(One year's supply)
One box of wicks..... .75
One Patent Wick Holder.....(Gratis) .00

Total.....$25.75

Order a case today. You are taking no chances. The risk is ours.

Important!

The cost of Hansen's Rubrical Oil is less than

7c

Per Day

Hansen's Eight Day Wicks should be used when burning this oil.

NO SMOKE
NO ODOR

Altar Boys' CASSOCKS and SURPLICES

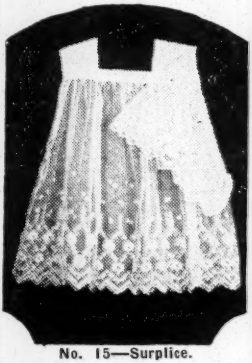
Your particular attention is called to the Quality of Poplin material used in the making of our Cassocks and the style of workmanship on same. We know that you will be pleased with these garments

When Purchasing Altar Boys' Cassocks, Insist that they have HANSEN'S LABEL
Better Quality, Workmanship and Fit:
THEY COST NO MORE

Copyright 1923 D.B. Hansen & Sons

Cassocks Come in Black, White, Red and Purple Poplin.

THESE Poplin Cassocks give excellent wear and make a very good appearance. The back is double and seams are "double stitched" making them very strong where they have the greatest strain. They have no lining.



No. 15—Surplice.

Nos. 13-14—Surplice.

We are pleased to submit sample of material in Red, Black, White or Purple, or a sample of a Cassock, for examination upon request.

Measure Age	Down Back	Price	Measure Age	Down Back	Price
8..40	inches	$4.75	13..50	inches	$5.25
9..42	"	4.75	14..52	"	5.25
10..44	"	4.75	15..54	"	6.00
11..46	"	5.25	16..56	"	6.00
12..48	"	5.25			

10% Discount allowed on orders for 24 or more Cassocks

SURPLICES

No. 13. Lawn, with lace, each.....$1.
No. 14. Lawn, without lace, each.... 1.
No. 15. Oriental lace, each..... 3.

SASHES

Sashes with fringe, each.....$1.
Sashes without fringe, each.....

CAPES

Capes with fringe, each.....$2.
Capes without fringe, each..... 1.

D. B. Hansen & Sons, 27 N. Franklin S Chicago -

TAILOR-MADE CASSOCKS FOR PRIESTS

Jesuit Style Cassocks

Our Cassock Department is in charge of men with years of experience in designing and making Cassocks for Priests. You can procure a light, comfortable garment of good quality at the lowest possible price.

PRIESTS' OUTFITS—*Reasonably Priced*

No. 719 All wool, fine, heavy serge, medium ribbed, hard finish, very good wearing material. Cassock.....**$40.00**
Short Cape..**$6.00** Sash..**$5.00**

No. 8614 Cassock...**30.00**
Serge Short Cape **4.75**
Sash..... **4.00**

No. 427 Cassock...**45.00**
Serge Short Cape **6.00**
Sash **5.00**

No. 2113 Cassock...**45.00**
Henrietta Short Cape **5.50**
Sash **5.00**

No. 1119 Cassock...**$30.00**
Alpaca Short Cape. **5.00**
Mohair Sash..... **4.00**

No. 9714 Cassock... **36.00**
Serge Short Cape. **5.50**
Sash..... **4.50**

No. 9282 Cassock... **45.00**
Butterfly Short Cape. **6.50**
Silk Sash..... **6.00**

No. 3007 Cassock... **45.00**
Serge Short Cape. **6.00**
Sash..... **5.00**

EVERY CASSOCK IS GUARANTEED AS TO QUALITY, DURABILITY AND FIT

Cassock Styles
Roman with narrow back
Roman with wide back
Jesuit with sash
Jesuit with buttons
Jesuit with Roman back
Sleeveless Cassocks for traveling
$1 less than prices quoted above

Write for our Self-Measurement Blank or Visit our Workrooms to be Fitted. Prompt Service will be given

FINE SELECTION OF CONFESSIONAL CLOAKS

No. 1. Kersey, Good Quality Confessional Cloak, Venetian Lining, Velvet Collar..... **$45.00**

No. 2. Belgian Kersey, Good Quality Confessional Cloak, Venetian Lining, Velvet Collar..... **$50.00**

No. 3. St. Nicholas Best Kersey, fine Venetian Lining, Silk Collar..... **$58.00**

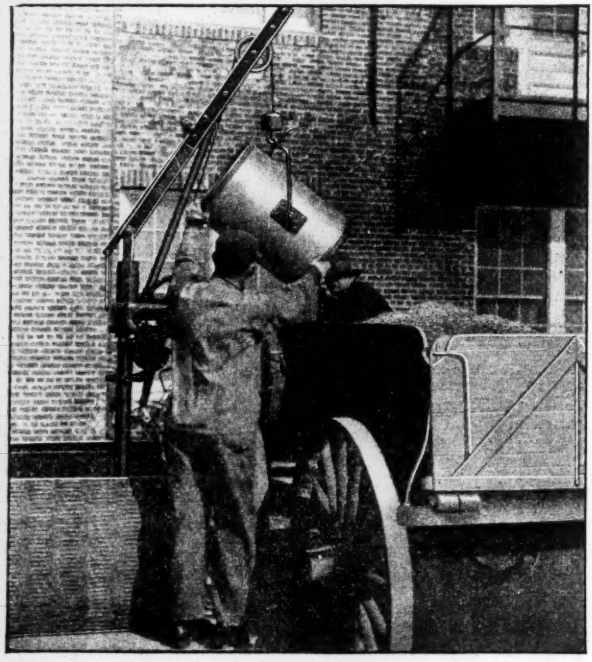
No. 4. St. Nicholas Best Kersey, best Venetian Lining, Silk Collar..... **$65.00**

CASSOCKS AND COMPLETE OUTFITS
for Archbishops, Bishops, Abbots, and Monsignors
WRITE FOR DESCRIPTIVE LITERATURE and PRICES

Roman, Wide-Back

D. B. HANSEN & SONS

27 North Franklin Street Chicago, Illinois



Model B manually operated Hoist at Spring Lake Public School, Spring Lake, N. J. Ernest Arend, Architect

No Rehandling of Ashes at Grade Level Saves Time and Labor

Note the Convenience of the Overhead Crane

THE G&G Overhead Crane models are favored by churches, schools, etc., because with this type of equipment, the removal of ashes is reduced to the simplest and most economical method of handling.

G&G Overhead Crane Hoists are made in electric and hand-power models. Where there is a considerable volume of ashes, the electrically operated hoist should be used. Current consumption is exceedingly low, as demonstrated by numerous tests.

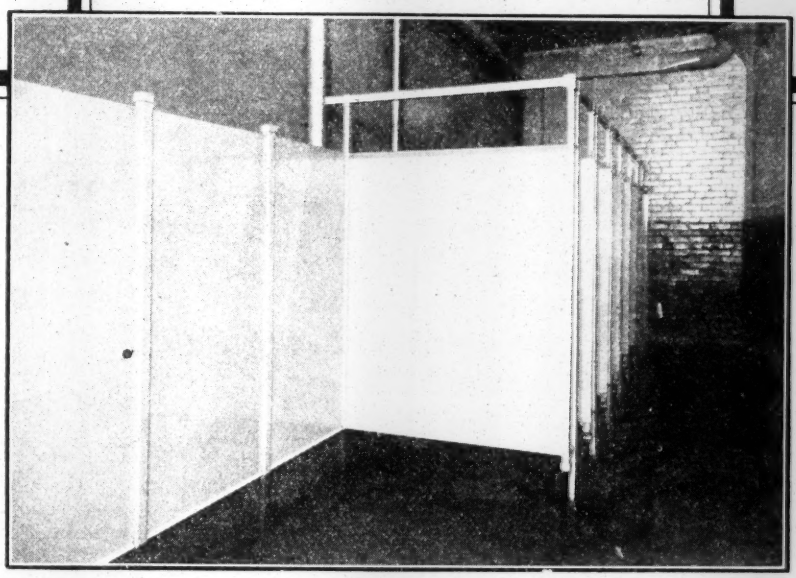
Where grade-level approach does not permit ash truck to stop alongside of opening leading to boiler room and ashes must first be deposited on sidewalk, other G&G models without Overhead Crane are available.

Our Engineering Department will be glad to work with your organization and help you select the model and equipment best suited to your needs.

For complete description and illustrations of G&G Hoists write for catalog. Particular attention is invited to the advantage of having a safe sidewalk opening

the G&G
REG. U.S. PAT. OFF.
Telescopic Hoist
with Automatic Gear Shifting Brake Device and Silencer

GILLIS & GEOGHEGAN, 531 West Broadway, New York



A typical WEISTEEL installation: note seven complete compartments and standard WEISTEEL backs enclosing plumbing equipment for additional units as needed

WEISTEEL

TRADEMARK REGISTERED

Compartments meet every need for utility, economy and long life and are readily adaptable for installation in old as well as new buildings.

The use of WEISTEEL compartments is not confined to any one type of building. Schools, hospitals, public buildings, industrial plants, offices, comfort stations, bath houses and hotels now utilize this modern steel partition in preference to other materials for the same purpose. Its long life, low installed cost, and minimum of expense for upkeep have been proven through fifteen years of use and are responsible for its acceptance as a quality building-equipment material.

Our catalog is a real textbook on steel compartments and readily understandable to the laymen as well as builders. Your request will bring a copy promptly.

HENRY WEIS MANUFACTURING CO.

General Offices: Atchison, Kansas

Branch Offices

New York, 110 W. 34th St. **Chicago, 105 W. Monroe St.**
Boston, 8 Beacon St. **Los Angeles, 616 S. Utah St.**
Atlanta, 1316 Citizens and Southern Bank Building.

JUST PUBLISHED!

NEW 1925

Edition of Ratisbon Breviary

In 12mo.

4 Vols.—4½x7 inches in large clear type for HOME USE

With pleasure we announce that the above edition can again be furnished in its *renowned pre-war quality*. The heavy clear red and black print on *genuine India paper* together with the perfect bindings have ever been outstanding features of the **Ratisbon Liturgical Publications.**

This new Edition has retained all the advantages which have made it so popular in the past, and many new features have been added. It has ever been our chief aim to reduce the necessity of search and reference as much as possible, and the present arrangement is the result of much study devoted to that problem. Moreover, it has been further supplemented by the "Commune Sanctorum pro Aliquibus Locis", i. e., "plurium Confessorum Pontificum et Plurium Confessorum non Pontificum, plurium Virginum et plurium non Virginum."

In order to avoid unhandy bulkiness, the use of genuine India paper was resorted to, despite its high cost, which is far above its pre-war price. Notwithstanding, the selling price, considering the quality, arrangement, binding, etc., will be found very reasonable.

BINDINGS AND PRICES

Black Sheepskin with gold edges	*Net,*	**$22.00**
Black French Morocco with gold edges	"	**26.00**
Black Genuine Turkey Morocco with red under gold edges	"	**29.00**
Reddish Brown Genuine Turkey Morocco with red under gold edges	"	**29.00**
Red Russia Leather with red under gold edges	"	**35.00**

SPECIMEN PAGE OF PAPER AND PRINT CHEERFULLY SENT UPON REQUEST

Frederick Pustet Co., Inc.

52 Barclay Street
NEW YORK

436 Main Street
CINCINNATI

Marble Altar, Our Lady Pompeii Church, Chicago

THAT the charm and beauty of your Church may rise to the greatest heights, ECCLESIASTICAL ART in its true conception and form must be cherished and encouraged. ECCLESIASTICAL ART of a quality that speaks eloquently of superior materials and methods.

OUR LARGE ALTAR BOOK UPON REQUEST

DAPRATO STATUARY COMPANY

Pontifical Institute of Christian Art

762–770 W. Adams Street
CHICAGO, ILL.

53 Barclay Street
NEW YORK, N. Y.

Union Free School, Seneca Falls, N. Y., Univent Equipped. Tooker & Marsh, New York City, *Architects*

Have the *outdoor freshness* of June in your Schoolroom *Always*

On the coldest day in winter, the Univent makes a June schoolroom. Fresh outdoor air is brought directly to each room, warmed to a comfortable temperature and diffused with agreeable air motion in every corner of the room without draft.

Plenty of vitalizing, fresh air for each pupil every minute of the day.

Univent Ventilation is positive. No guess work about it. Each room is ventilated as a unit—apart from every room.

Teachers and superintendents like it because in operation it is as simple as opening a window for ventilation—and results are even more obvious.

Comparative scientific tests, as well as observation of students, are leading schools everywhere, both new and old, to install the Univent.

Our fully illustrated edition of Univent Ventilation is yours for the asking.

UNIVENT
(TRADE MARK)
VENTILATION

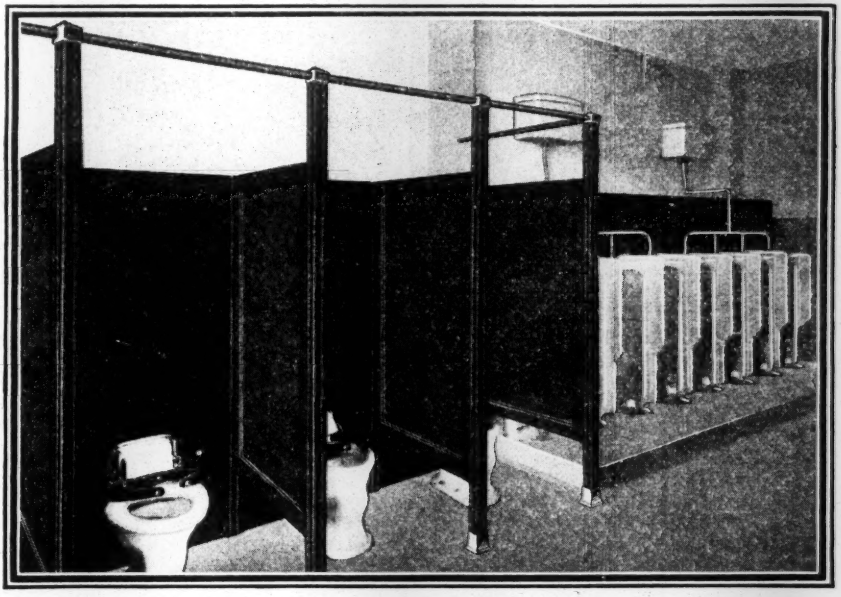
THE HERMAN NELSON CORPORATION *Moline, Ill.*

Sales and Service Stations

BELFAST, ME.	PHILADELPHIA	CLEVELAND	DES MOINES	EMPORIA	SPOKANE
BOSTON	SCRANTON	COLUMBUS	MILWAUKEE	OMAHA	PORTLAND
NEW HAVEN	PITTSBURG	TOLEDO	MINNEAPOLIS	KANSAS CITY	SEATTLE
NEW YORK CITY	GRAND RAPIDS	INDIANAPOLIS	ST. LOUIS	DENVER	VANCOUVER
SYRACUSE	DETROIT	CHICAGO		SALT LAKE CITY	TORONTO

Craftsmanship in Metal

The Sanymetal Symbol



Typical Sanymetal Partitions

A Partition Service to Catholic Institutions

MOST metal partitions look more or less alike. But they don't all *wear* alike. A dozen details of material, construction, assembly, and finish influence the "expectation of life" in your toilet partitions. Let us show you specifically how Sanymetal has achieved a notable excellence, not only in beauty of line and finish, but in those unseen qualities that mean everlasting stamina in a metal installation.

Standard Sanymetal Products are toilet compartments, shower, urinal, and dressing-room partitions, wainscot, metal doors, and ward cubicles. Widely used in schools, colleges, hospitals, etc. Write for list of work in Catholic-owned institutions.

The Sanymetal Products Company, 1707 Urbana Rd., Cleveland, Ohio

Sanymetal

TRADE MARK U.S. REG.

Toilet and Office Partitions

FREE—Ideas that will help your Church

WILL you accept from us—free of any cost or obligation—valuable ideas for your church work? Will you let us send you ideas that other Catholic churches have used to increase their influence in the community, keep in closer touch with members and to inform members about parish activities?

You can try these ideas in your own church work, testing the value of each one—altering it if necessary to fit your own needs. And you can do all of this without risking a single cent or obligating your church in any way.

They Will Help You

We have a great many letters, bulletins, announcements, special notices, programs, etc.—all of which have been used successfully by other churches; also, maps, charts, music, ruled forms, etc., used in parish schools. You can examine them, take out any ideas that appeal to you, and put them to work. You are welcome to them.

How They Are Used

All of these ideas are in printed form. Every letter, program and bulletin was printed on a Rotospeed Stencil Duplicator. They were produced in a short time, with very little effort and at a remarkably low cost.

Quick, Easy Work

Anyone can operate a Rotospeed Stencil Duplicator. It prints quickly and easily anything that can be handwritten, typewritten, drawn or ruled. Just write or draw on the Rotospeed Stencil, attach stencil to machine, and turn the handle.

ROTOSPEED
STENCIL DUPLICATOR

How About *Your* Church?

Doesn't your church need help like this? Aren't there members who need new life and new interest? Aren't there church activities that would be more successful if you could just keep your members informed of them with attractive, well-printed letters and bulletins? Isn't there a real need in your church for the things that Rotospeed will do?

Free Trial—Easy Payments

Let us send you a complete Rotospeed Outfit, ready for use. Use it as though you owned it. Let it prove its own worth right in your own study. If, after 10 days free trial, you are not satisfied you can return the outfit and the trial will cost you nothing. If you want to keep it the cost will be only $53.50 complete, with full equipment and set of supplies.

Ask us for our church-work ideas and details of our easy-payment plan. Mail the coupon today.

The Rotospeed Co., 373 Fifth St., Dayton, Ohio

Mail This NOW

The Rotospeed Co., 373 Fifth St., Dayton, Ohio

Please send me booklet, samples of Rotospeed work for Catholic churches and schools, and details of your easy payment plan.

NAME .....

ADDRESS .....

VESTMENTS

Both
Foreign
and
Domestic

Nowhere will you find a larger and more varied assortment to choose from

Ask for Catalog No. 71

The E. M. Lohmann Co.

Importers and Manufacturers

Saint Paul, Minn.

From Crefeld

Hand-woven rich velvets and silk brocades combined with Kölner-Borders are notable because of their wearing qualities. The art of a craft whose traditions are enriched by generations of experience and strict adherence to true ecclesiastical design.

From France

Beautiful embroideries of silk or gold relief and couched gold thread in which the French excel.

From Belgium

Antique art embroideries embellished with symbols or full figures in delicate colorings.

Austria

Supplies us with excellent materials at remarkably low prices.

Czecho-Slovakia and Swiss

Embroideries are also in good favor.

Great Britain and Ireland

Contribute Irish Poplins and lustrous Brocades especially suited for medieval style vestments.

Our Own Manufacture

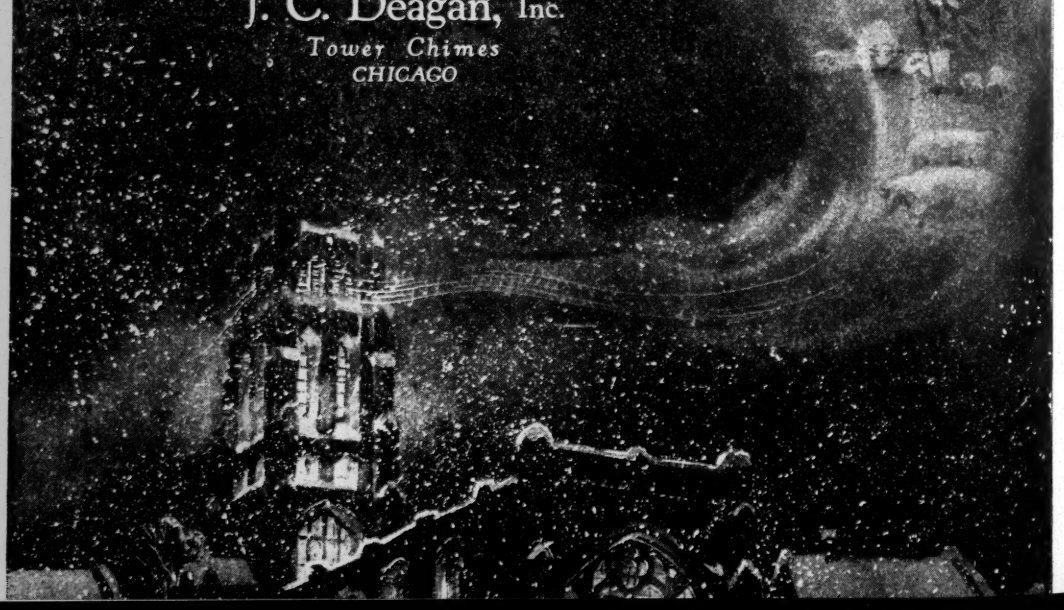
Can be delivered on short notice and are especially noteworthy because of their sterling worth, made in workmanlike manner.

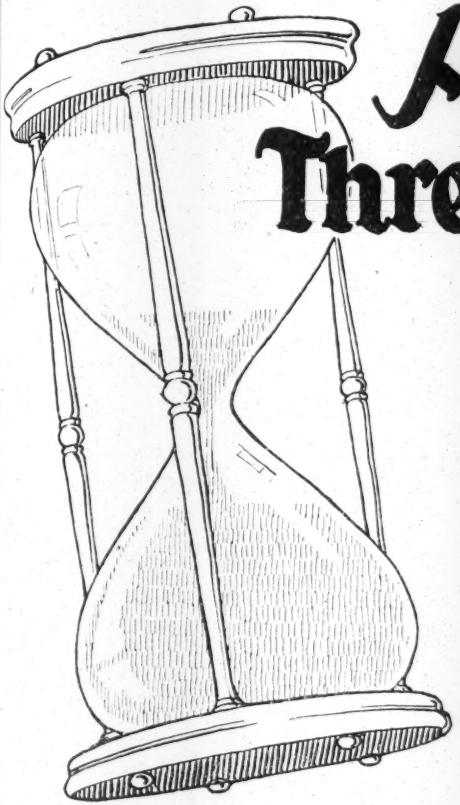
SILENT NIGHT-HOLY NIGHT

"Silent night! Holy night! All is calm, all is bright;
Round yon Virgin Mother and Child,
Holy Infant, so tender and mild,
Sleep in heavenly peace, Sleep in heavenly peace."

At this season of the year when men's hearts are perhaps more responsive than at any other period, from an ever increasing number of Church belfries Deagan Tower Chimes will proclaim the centuries-old message, "Peace on Earth to Men of Good Will."

J. C. Deagan, Inc.
Tower Chimes
CHICAGO





Almost Three Centuries

—of service to Mother Church

Since 1640 Kilgen Pipe Organs have been contributing the beauty of stately, flowing melody to the beauty of religious services in Catholic churches.

Almost three centuries ago, it was only in the houses of Mother Church that the inspiring tones of organ music might be heard. Thus, were the early Kilgens made in the interest of catholic worship, *alone*.

Through all of the succeeding generations, Kilgen craftsmen have remembered this long-lived obligation. Today, in hundreds of great cathedrals and parish churches, Kilgen Pipe Organs are keeping faith with the Faith.

For 285 years Kilgen has been studying the organ requirements of Catholic churches from great cathedral to parish church. Let our organ architects confer with your builders and give them the benefit of this long study. There is, of course, no obligation on your part.

Geo. Kilgen & Son, Inc.
Builders
Pipe Organs
ST. LOUIS

Kilgen

Choice of the Masters

Rubrical Beeswax Candles

Lux Vitae Brand—Guaranteed 100% Pure Beeswax
PURE BEESWAX CANDLES STAMPED

Ceremonial Brand—Guaranteed 60% Pure Beeswax
RUBRICAL BEESWAX CANDLES STAMPED

Gregorian Brand—Guaranteed 51% Pure Beeswax
RUBRICAL BEESWAX CANDLES STAMPED

Produced by

A. Gross & Company

Candle Manufacturers Since 1837

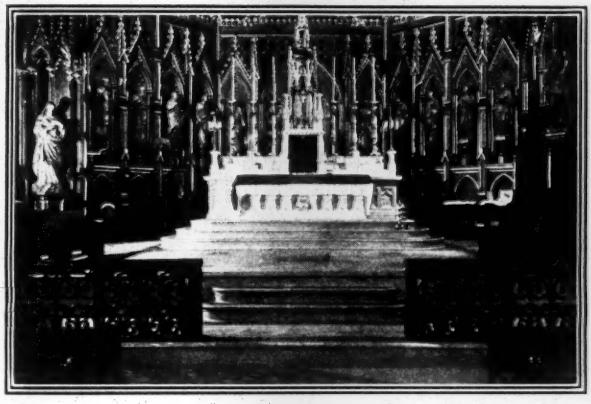
90 West Street New York City

JAMES A. BURNS
Secretary

DAVID MAHANY
President

NORBERT J. BAUMER
Director of Sales and Production, Church Candle Division

Factories : Newark, N. J. and Baltimore, Maryland



This Catholic Church Has An Attractive Marbleloid Floor

The photograph reproduced above was taken in St. Patrick's Church, Mulberry and Prince Streets, New York City, through the courtesy of Rev. James J. Talbot, Rector. It shows our installation of Marbleloid steps and floor inside the altar rail.

Marbleloid is a flooring material which embodies the qualities of quiet, warmth, resiliency, permanent attractive colors, sanitation, foot-security, fire-resistance, elimination of expensive painting and "floor treatments", and a durability which insures years of satisfactory service.

Marbleloid Floors are installed in many Catholic Churches, Hospitals, Schools, Auditoriums and Institutions. Some of these installations were re-surfacing jobs, made right over the old, worn-out floors. Every Marbleloid church floor is installed and guaranteed by our company.

Write for Sample and Literature

THE MARBLELOID CO., **1405 Printing Crafts Bldg., New York**

One Hundred and Forty Years of Organ Building

Such is the record of the great International Organ Building Firm of E. F. Walcker & Co., Ludwigsburg, Germany

During this long period of years, four generations have presided over the destinies of the firm, and turned out wonderful tonal instruments, artistic in design, excellent in workmanship and superior in tonal construction.

The present owner, Dr. Oskar Walcker, Ph.D. and B.A., has been honored personally by His Holiness, Pope Leo XIII, in the receipt of the

Great Medallion of Merit

The firm has received innumerable testimonials of distinction, at International Expositions. In 1910, the "Grand Prix," the highest distinction at the Universal Exhibition at Brussels.

As far back as 1876, this world-renowned firm received a Gold Medallion and Felicitations from the jury of award, at the Universal, or Centennial Exhibition at Philadelphia.

Today, the work of this firm, in the organ-building line, ranks foremost. The undersigned, Importer of Walcker Symphonic Organs, and General Representative for the United States, claims for these organs superiority in every detail. He will be pleased to submit specifications, and to arrange for demonstration, at any time, and in any part of the United States.

For Specifications and other information as also catalogue address as below

Adolph B. Suess

Art Church Furnishings

1314 Lynch Ave. **East St. Louis, Illinois**

Illustration of Main Altar and Baldachin recently erected by us in Trinity College Chapel, Washington, D. C.
Maginnis & Walsh, Architects, Boston, Mass.

THE Altar Proper underneath the Baldachin is constructed from very choice selection of Cream Statuary Marble with Inlays of Violet Golden Breccia and Genuine Venetian Gold Mosaic. The Tabernacle Door is from hand-chiselled bronze. The steps and bases of the columns are of Botticino marble, while the large columns are of Violet Breccia with a golden blush The Caps and upper part of the Baldachin are sculptured from Cream Italian Statuary Carrara Marble. The backgrounds of the carvings are inlaid with Venetian Gold and Blue Mosaic of various shades.

THE McBRIDE STUDIOS, Inc.

Via Posta Vecchia, Pietrasanta, Italy

American Office: 41 Park Row, New York City

Specialists in Fine Ecclesiastical Marble Work, using only choice selected marbles

Altars *Statues* *Communion Railings* *Baptistries* *Pulpits* *Stations*

Anything in Marble requiring Fine Selected Materials and Artistic Treatment

WE OWN AND OPERATE OUR OWN STUDIOS IN ITALY

• ***Deal Direct!***

Mass Candles

In Full Weight—16 ounces

2 ounces more than the so-called "Sets"

Angelus Brand*—*Hand Made
Stamped Mack, Miller Candle Co. 100 % Beeswax

Special Brand*—*Hand Made
Stamped Mack, Miller Candle Co. 75 % Beeswax

Canon Brand*—*Hand Made
Stamped Mack, Miller Candle Co. 60 % Beeswax

Clarus Brand*—*Hand Made
Stamped Mack, Miller Candle Co. 51 % Beeswax

Our method of stamping Mass Candles with our name and the percentage of Beeswax is approved by the Federal Trade Commission.

Produced in all sizes

Candlemas Boxes
Accessories
Supplies

Votive Lights
Votive Candles
Decorated Candles

Mack, Miller Candle Co.

Syracuse, N. Y.

Branch
Chicago, Ill.

Will & Baumer Candle Co.

Inc.

Syracuse, N. Y.

For seventy years the leading
Candle Manufacturers of the Continent

Purissima Brand
Cardinal Brand
Altar Brand

STEARIC ACID AND DEVOTIONAL CANDLES

Makers of the Genuine Vigil Light

Branches:

NEW YORK CHICAGO BOSTON
ST. LOUIS MONTREAL

Recent Catholic Books

MARY ALOYSIA HARDEY, Religious of the Sacred Heart, 1809-1888

By MARY GARVEY.

With an Introduction by the Rev. Thomas J. Campbell, S. J. and a Preface by Paul L. Blakely, S.J.

In the records of the last century Mary Aloysia Hardey will take high rank among the notable American women who accomplished great results as an educator and a leader in social welfare and religious progress. She founded thirty convents and twenty-five schools in the United States and Canada—all the establishments, in fact, of the Society of the Sacred Heart in the eastern section of the United States, Canada and Cuba up to 1883. The author of this book, Mother Mary Garvey, was fortunate in having the benefit of long and intimate connection with Mother Hardey, as pupil, novice, and associate member of the Society.

New edition. 8vo. $3.00

FATHER WILLIAM DOYLE, S.J. 1873-1917

By ALFRED O'RAHILLY

This book portrays the life of an Irish Military Chaplain who died on the battlefield in Ypres on the 16th of August, 1917. To the present edition has been added a large amount of hitherto unpublished material, together with sixteen additional pictures. The memoir is an extraordinary story of old-world sanctity in a very modern environment, and will appeal to everyone who values chivalrous idealism and human heroism.

8vo. $5.00

THE TEACHING OF MARY AIKENHEAD. Selections from "The Life and Work." By a MEMBER OF HER CONGREGATION

This little book attempts to give a brief summary of Mother Aikenhead's ideals and teaching. It contains also extracts from letters written her by Father Robert St. Leger, to whom she was largely indebted for the practical understanding of spiritual things and the firm grasp of the fundamental principles of asceticism which makes her teaching so effective.

16mo. $1.00

MODERNISM AND THE CHRISTIAN CHURCH: Three Farm Street Lectures to which is added a Chapter on the Problem and the Prospects of Christian Re-union

By the Rev. FRANCIS WOODLOCK. With a Foreword by G. K. CHESTERTON

The lectures appeal to Churchmen, whether Anglo-Catholics or Evangelicals, to resist the spread of Modernism in every way that is possible. "The growth of Modernism will be the most permanent and impassible barrier to the reunion of the English-speaking peoples at any future date in *The Catholic Church*."

Cr. 8vo. $1.25

GOD AND INTELLIGENCE IN MODERN PHILOSOPHY: A Critical Study in the Light of the Philosophy of Saint Thomas

By FULTON J. SHEEN, M.A., Ph.D., D.D., Fellow in Philosophy of the University of Louvain. With a Preface by G. K. CHESTERTON

A critical examination of religious experience and God in evolution in the philosophy of the present day.

Cr. 8vo. $5.00

THE ADVENTURES OF A SPIRITUAL TRAMP

By STANLEY B. JAMES

"I hope that Mr. James' book will find a wide Catholic public; it introduces you to a world not often understood, and not lightly to be disregarded. I called my own religious autobiography *A Spiritual Æneid*; here, rather, you have a spiritual Teucriad, the epic of an adventurer who gave his sails to the wind, and, looking for new worlds, found its moorings in the harbour which is our home."—From the Preface by the Rev. RONALD A. KNOX.

Cr. 8vo. $2.50

LONGMANS, GREEN & CO.

FIFTY-FIVE FIFTH AVENUE NEW YORK

New Herder Publications

An Introduction to Church History

By Rev. Peter Guilday, Ph.D.

In seven serried chapters he gives the traditional teaching, with many new ideas and applications drawn from his own practice, of the meaning, the scope, the value, and the study of Church History, the formation and mission of the ecclesiastical historian, and a survey of the literature of Church History.

Net $2.00

The Higher Life

By Rev. Albert Muntsch, S.J.

"The Higher Life" is a forceful and convincing refutation of the heresy of the self-sufficiency of man either for goodness or for happiness, and establishes man's utter dependence on Divine Grace. Its purpose is to discuss holiness, that is, the life of sanctifying grace, the true and only true higher life, in terms adapted to the changed and complex conditions of our time.

Net $1.75

Darkness or Light

By Rev. Henry Brown, S.J.

This is an effort to apply certain theological principles to the subject of mystical prayer, and to throw into strong relief one aspect of divine contemplation, namely, that the sacrifice of mystical prayer is most intimately bound up with sanctity of heart in the deepest sense.

Net $1.75

Charity and Our Three Vows

Spiritual Conferences for Religious

By Rev. Owen A. Hill, S.J.

The author shows very graphically, from experience and inmost conviction, that the "folly" of religious is the folly of the Cross, and a fool with the wisdom of God is better than a philosopher with the hallucinations of a lunatic. This book is the most powerful apologia for the Three Vows that has been published in many a day.

Net $2.00

B. Herder Book Co.

15 & 17 South Broadway
St. Louis, Mo.

33 Queen Square
London, W. C.

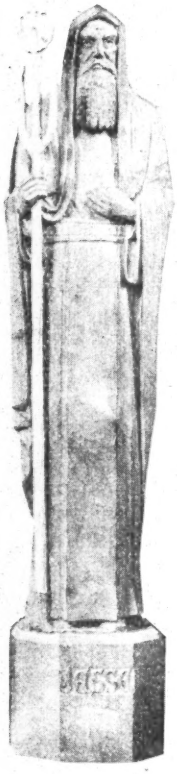
1881 1910

The E. Hackner Co.

La Crosse, Wis.

ECCLESIASTICAL FURNITURE

Wood and Marble



STATUES ST. THOMAS THE APOSTLE CHURCH
CHICAGO, ILL.
A PRODUCT O OUR WOOD CARVING STUDIOS

DESIGNERS AND BUILDERS OF CHURCH FURNISHINGS, ALTARS, PEWS, PULPITS, RAILINGS, CONFESSIONALS, STALLS, ETC.

MERRY CHRISTMAS

SAINT ✦ LOUIS ✦ MO

MUNICH ✦ ✦ BAVARIA

•DESIGNED AND EXECUTED BY•

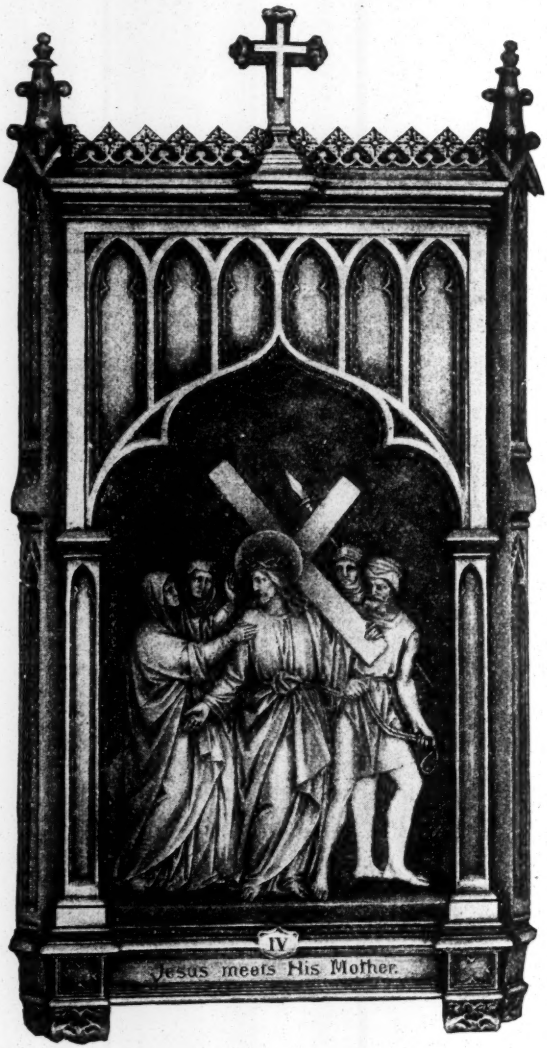
EMIL FREI

ART·GLASS·CO

OUR Studios are completely equipped to produce the finest relief Stations of the Cross. We can design and execute special frames for any of your relief panels to fit the architecture of your church.

Please give us the opportunity to quote on your work. Any color scheme or finish can be obtained.

Ask for Quotations



Altars . Statues . Stations . Railings
Pulpits . Pedestals . Fonts

In Composition, Marble and Wood

VENETIAN . FLORENTINE . ROMAN MOSAICS
FLORENTINE BRONZE AND WROUGHT IRON

Bernardini Statuary Company, Inc.

55 Barclay St. and 56 Park Place
NEW YORK CITY

Pietrasanta (Carrara)
ITALY

The Catholic Bible

Illustrated---New Large Type Edition

Douay Version, Old and New Testament, with Annotations and References, as also a Chronological Index. Translated from the Latin Vulgate. Published with the Imprimatur and Approbation of His Eminence Cardinal Farley of New York.

1376 pages 5–5/8 x 8 inches 1–1/2 inches thick

Contains 16 pages of colored maps, 32 illustrations and a "Family Record" printed in two colors on four pages of bond paper.

This Bible excels other English Editions because it has

More Explanatory Notes

Better Illustrations

Twice as many Colored Maps

and is printed from new, large, clear type, on the best quality of Bible paper; bound in matchless European bindings

A Gift that will be appreciated

Regular Standard Edition

		Each
No. 5AR-E.	Black Silk Cloth, blind side stamp, round corners, red edges. . . .	**$1.50**
No. 11SE.	Keratol, seal grain, limp, round corners, red under gold edges . .	**3.00**
No. 14E.	American Seal, limp, gold title on front cover, round corners, red under gold edges.	**4.00**
No. 1417E.	American Seal, limp, Divinity Circuit, round corners, red under gold edges.	**4.50**

India Paper Edition

Printed on the best Oxford India paper

No. 13iE.	French morocco, limp, gold title, round corners, red under gold edges	**$5.00**
No. 1317iE.	French Morocco, limp, Divinity Circuit, gold title, round corners, red under gold edges.	**5.50**
No. 27iE.	Spanish Calf, limp, calf-lined, red under gold edges.	**12.00**

A discount of 20% is allowed to the Clergy

The C. Wildermann Co.

33 Barclay Street New York, N. Y.

Some of the Churches we have Recently Decorated

ST. PHILOMENA'S CHURCH
RT. REV. MSGR. JOSEPH F. SMITH
Cleveland, Ohio

ST. JOSEPH'S CHURCH
REV. THOMAS C. LINDEMANN
Detroit, Mich.

ST. ANN'S CHURCH
REV. HENRY J. RICHTER
Cincinnati, Ohio

HOLY TRINITY CHURCH
REV. CHAS. F. BOLTE
Alpine, Mich.

ST. PAUL'S CHURCH
REV. FRANCIS J. SIEVERT
Cincinnati, Ohio

ST. ALPHONSUS CHURCH
VERY REV. JOHN J. BRITZ, C.SS.R.
Grand Rapids, Mich.

ST. FRANCIS XAVIER CHURCH
REV. J. J. MCALLISTER
Grand Rapids, Mich.

ST. MARY'S CHURCH
REV. J. J. RIESS
Grand Rapids, Mich.

HOLY ROSARY CHURCH
REV. E. S. KEOUGH
Pullman, Ill.

SS. CYRIL AND METHODIUS CHURCH
RT. REV. THOS. J. BOBAL
Chicago, Ill.

ST. MARY'S CHURCH
REV. L. M. SCHORN
Custer, Wis.

HOLY INNOCENTS' CHURCH
REV. J. H. ZWIERCHOWSKI
Chicago, Ill.

ST. MARY'S CHURCH
REV. FRANK G. MATTES
Buffalo Grove, Ill.

ST. JOHN'S CHAPEL
REV. J. C. STRAUB
Springfield, Ill.

LADY OF SOLACE CHURCH
REV. THOS. O'SHEA
Chicago, Ill.

ST. RAPHAEL'S CHURCH
REV. JOSEPH M. SCHUTTE
Chicago, Ill.

ST. PETER'S CATHEDRAL
VERY REV. HENRY A. BUCHHOLTZ
Marquette, Mich.

HOLY ANGELS' CHURCH
REV. F. T. JANSEN
Gary, Ind.

Church Decoration is Our Specialty

For nineteen years we have served the Catholic Clergy in the United States and Canada, and we will gladly furnish sketches and estimates to any Catholic Priest who contemplates improvements in his church.

Arthur Herrz Studios

756 Waveland Avenue **Chicago, Illinois**

PASTORS of Catholic Churches and heads of Institutions need not send money with the order, but can have merchandise shipped and charged, to be paid for when goods are received.

For over a quarter of a century the Clergy, Schools and Institutions have found it profitable to buy their supplies for Church Bazaars, Fairs, Picnics and Festivals from us.

We are proud of this record, especially as the majority of them continue to favor us with their business year after year

The Reasons for This Are Threefold

First: The assortments which we carry in the line of novelty merchandise are the largest in the United States.

Second: The quotations on our merchandise are uniformly low, in fact, have always been found lower than elsewhere, and in that way the church bazaars are directly benefited.

Our Catalog
A Buyer's Guide

Third: Our service is unsurpassed. We make prompt shipments and eliminate the possibility of delay.

To the Clergy and Buying Committees
Our Large Catalogue of 740 Pages is Free

We enumerate just a few of the lines which we carry:

Jewelry	Dolls	Notion Specialties
Clocks	Watches	Fountain Pens
Razors	Cameras	Dry-Goods Sundries
Leather Goods	Toilet Sets	Paddle Wheels
Umbrellas	Canes	Indian Blankets
Aluminum Goods	Silverware	Manicure Sets
Smokers' Articles	Cutlery	Religious Goods

and a large variety of Unique Novelties, Fancy Goods, etc.

Our 5 and 10-Cent Grab Bags have proven a good money-making proposition for bazaars. They cost 2½ and 5 cents, paying a double profit

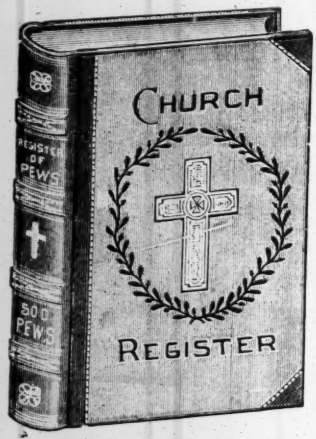
N. Shure Company

Wholesale Specialty Merchandise

Madison and Franklin Sts., Chicago, Illinois

CHURCH REGISTERS AND RECORDS

ACCORDING TO THE CANON LAW



A decree of the Third Plenary Council, ("Acta et Decreta," Titulus IX, Caput III,) enjoins upon the churches the use of proper account hooks, as well as a correct record of all ceremonies performed by the Pastor. These books simplify and make easy this important work.

All of our Registers comply with the above requirements

Write for complete list giving sizes and prices

JOHN MURPHY COMPANY, Publishers

200 West Lombard Street, Baltimore, Md.

"Double Your Church Income"

St. Paul's Church
Kenmore, N. Y.

H. W. Hilliard Co.
Gentlemen:

It gives me pleasure to inform you that the Hilliard Envelope System which has been in service for the past three months is doing actually more than you have claimed for it.

Our plate collections have since been tripled, and a careful canvass of the parish has shown that the envelope system meets with general approval. I am convinced that it also does much for our children in training them up to support their church.

Assuring you that I will recommend the Hilliard Envelope System every time opportunity offers, I remain,

Respectfully yours,
(Rev.) F. A. BANK, Rector.

With Hilliard Weekly Envelopes

Printed by a Catholic firm that has made a study of financing for Catholic Churches and understands your requirements.

Samples and Complete Information on Request

Write for our Special Offer

We have the recommendation of the VERY REV. MSGR. EDMUND J. BRITT Chancellor, Diocese of Buffalo

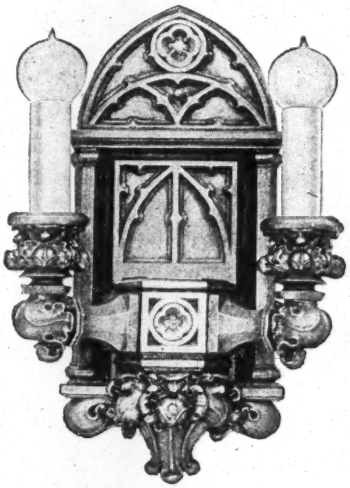
H. W. HILLIARD CO. Inc.,

Church Envelope Specialists

2665 Main St. Buffalo, N. Y.

HILLIARD CHURCH ENVELOPES

REFLECTOLYTE



Type F. I.

REFLECTOLYTE

Lighting Fixtures

COMPLETE EQUIPMENT

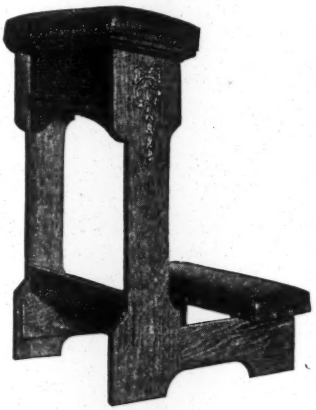
From simple inexpensive Unit Types to large Highly Ornate Multiple Fixtures, with Brackets to match; suitable for

CHURCHES, COLLEGES
CONVENTS, SCHOOLS
HOSPITALS and INSTITUTIONS

Catalog and list of representative Catholic Buildings "Reflectolyte" equipped, on request

THE REFLECTOLYTE CO.
914 W. Pine St. St. Louis, Mo.

CHURCH FURNITURE



No. 19 Prie Dieu in oak

Golden Oak Rubbed Finish, upholstered in Chase leather, Price $10.00.

The Tiffin Manufacturing Co.

L. B. 425 Tiffin, Ohio

Incorporated 1874

ALTARS, PEWS, PULPITS, VESTMENT CASES, ALTAR-RAILINGS, CONFESSIONALS, SANCTUARY BENCHES, ETC.

Write for Designs and Prices

Always mention Style of Architecture

Tyrolese Art Glass Company and Mosaic Studios

NEUHAUSER, DR. JELE & COMPANY

INNSBRUCK CINCINNATI, O. VIENNA
St. Bonaventure New York Buenos Aires

Established 1861

Istituto Premiato Dalla

Santa Sede Apostolico

Memorial Windows and Art Mosaics

Designs and estimates cheerfully submitted

References gladly given

Address

Tyrolese Art Glass Co.

L. WOSECZEK, Artist, 289 Erkenbrecher Ave., Cincinnati, O.
ART DEP'M'T, St. Bonaventure's Seminary, St. Bonaventure, N.Y.
W. BUSCH, Architect, 51 Barclay St., New York City

Special Envelopes for the Church

In addition to the regular weekly and monthly collection envelopes we are prepared to furnish envelopes for any special purpose or occasion

Christmas, Easter, Fuel, Holy Days, etc.

These special envelopes can be furnished separately or collated in with the regular weekly or monthly envelopes.

Write us for prices and samples of Adults,' Children's and Special Envelopes

The Catholic Publishing Company

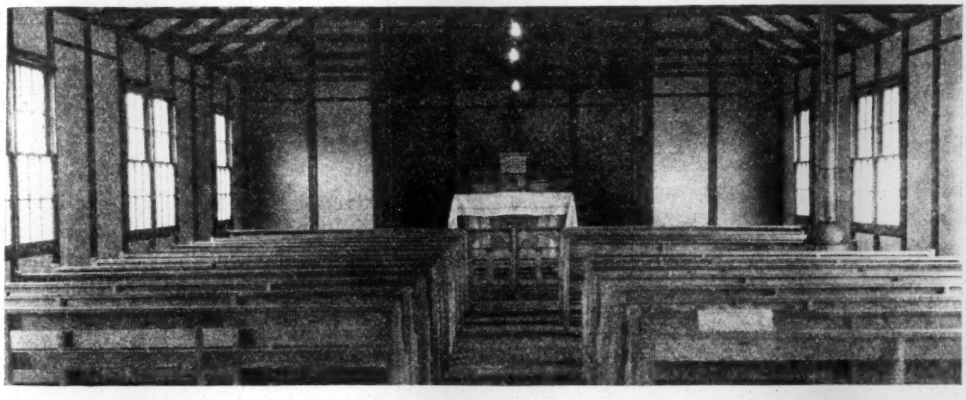
East Liverpool, Ohio

TO inspect other churches which have been roofed with IMPERIAL Roofing Tiles is to be convinced that much of their beauty and dignity is due to the use of these colorful and everlasting tiles. Upon request we will gladly cite roofs in localities most convenient for your inspection.

IMPERIAL
Roofing Tiles

LUDOWICI-CELADON COMPANY

104 South Michigan Avenue · *Chicago*
565 Fifth Avenue · *New York*



Every Ecclesiastical Need is Considered

in the design of Circle A Portable Churches. They are planned with relation to the proper and dignified performance of the established rites and for the convenience of pastor and congregation.

Circle A Churches are built at the factory in completed sections three feet wide, completely finished inside and out, with doors and windows already hung. They may be erected in a week or two, yet are staunch, handsome, and weatherproof, winter and summer. Write for complete catalogue showing plans, construction, etc.

CIRCLE A PRODUCTS CORPORATION

578 South 25th Street, Newcastle, Ind. (*Formerly Champaign, Ill.*)

CIRCLE A PORTABLE CHURCHES

Church Furniture Exclusively

Designers and Builders of

Altars Pews Pulpits Confessionals

Prie-Dieus Railings Vestment Cases

The Josephinum Church Furniture Co.

Main Office and Studio:

351 Merritt Street, Columbus, Ohio

Exceptionally Beautiful Hand-Hammered Chalice

This distinctive hand-hammered chalice has all the beauty and charm of the old altar vessels used in the Sixteenth Century. The decoration is pure Gothic style, rich, yet reserved in character. A pleasant variation to hexagonal and other forms is found in the sexfoil base. Made of Sterling Silver, heavily gold plated. Price, including paten and case, $260.00.

Send for our complete catalogue

THE REGLEY COMPANY
ESTAB. ART METAL WORK 1870
INC.

10 West 50th St. New York, N. Y.

Factory: Providence, R. I.

Christmas Suggestions

HISTORY OF THE CATHOLIC CHURCH IN THE UNITED STATES
By JOHN GILMARY SHEA. 4 vols., Cloth, net $10.00

PHILOSOPHY OF LITERATURE
By BROTHER AZARIAS. Ninth edition. 12mo, Cloth, extra, net $1.50

EXPOSITION OF CHRISTIAN DOCTRINE. 3 Volumes
Vol. I, Dogma; Vol. II, Moral; Vol. III, Worship. net $8.50
A set of books that meets all demands for the preparation and delivery of sermons.

STUDIES IN CHURCH HISTORY
By the REV. REUBEN PARSONS, D.D. 6 vols., 8vo., net $12.00

LIFE, POEMS AND SPEECHES OF JOHN BOYLE O'REILLY.
8vo., 800 pp., net $2.50

CHRIST AND THE GOSPEL, or Jesus the Messiah and Son of God
By the REV. MARIUS LEPIN, D.D. 12mo., 570 pp., net $2.00

THE CHILDHOOD OF JESUS CHRIST
By the REV. A. DURAND, S.J. 12mo., 340 pp., net $1.50

THE PRIESTHOOD AND SACRIFICE OF OUR LORD JESUS CHRIST
By the REV. J. GRIMAL, S.M. 12mo., 400 pp., net $1.75

THE CHAPLAIN'S SERMONS
By the REV. JOHN TALBOT SMITH. 12mo., 354 pp., net $1.00

John Joseph McVey, Publisher, **1229 Arch Street Philadelphia, Pa.**

Pastor Halloft

A Delightful Clerical Story

The London Times (Literary Department), despite the fact that it finds **Pastor Halloft** discussing "Romanism with the well known journalist and philanthropist, Jacob Riis," thinks the book well worth reading because "it is written in a consistently quiet and restrained style, presenting the personality of Pastor Halloft with a truth and a charm which no amount of eulogy or sentiment could improve."

The Ave Maria, in its second notice, speaking "of the success of this exceptionally good book," says: "Besides being a delightful combination of biography and autobiography, **Pastor Halloft** is also a serious contribution to pastoral theology—indeed, to our mind, one of the most important ever made in this country. It is one of those books, few and far between, that will repay repeated readings."

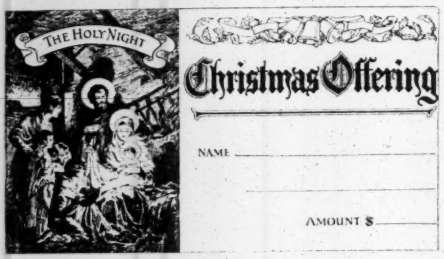
Catholic Register and Canadian Extension says of **Pastor Halloft** that it is "written in a clear and limpid style, restrained and almost severe in its purity of expression. In **Pastor Halloft** we have a scholarly and masterly work, written by a priest of genuine taste and culture, a book that cannot fail to enrich the mind and soul of the attentive reader."

The Rosary Magazine: "The story is an eminently human one, full of lights and shades and the play of motives. It is told in a way which, though eloquent, shows no signs of mere academic rhetoric. Probably not since the appearance of the late Canon Sheehan's **My New Curate** has a story of clerical life more beautiful, more soul-stirring and more human been written than this one."

For sale by all booksellers, or send orders to

American Ecclesiastical Review - **1305 Arch Street Philadelphia, Pa.**

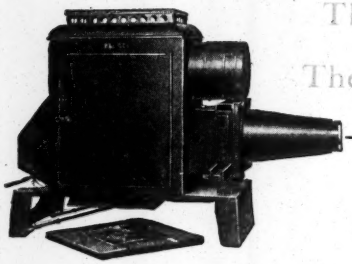
Christmas Envelopes



STYLE A
SAMPLE IN COLORS ON REQUEST

CHRISTMAS GREETING PICTURES

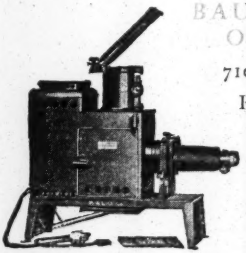
D. P. Murphy Co.
14 BARCLAY STREET
NEW YORK



The Eyes vs The Tongue

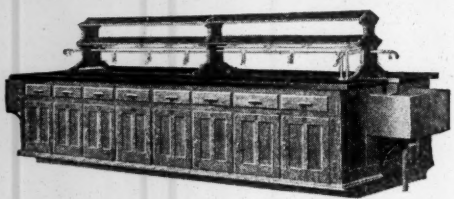
The eyes see in a second what the tongue takes minutes to explain. Use a Bausch & Lomb COMBINED BALOPTICON and notice the responsiveness of the "listeners." They project both slides and opaque objects.

Write today for descriptive literature.



BAUSCH & LOMB OPTICAL CO.
710 ST. PAUL STREET
ROCHESTER, N. Y.
New York Chicago
Boston London
San Francisco
Washington

Kewaunee Laboratory Furniture



In quality of material, character of workmanship, finish and service, you will find Kewaunee Laboratory Furniture is the best to be obtained, and these facts are generally admitted by educators who have had experience with the various makes.

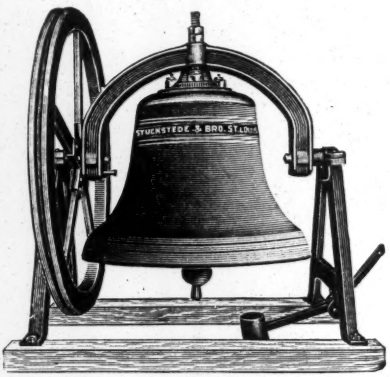
An interesting new Book tells the Kewaunee story, with illustrations. It will be sent to executives who are planning additional equipment. Address the home office at Kewaunee.

Kewaunee Mfg. Co.
LABORATORY FURNITURE EXPERTS

C. G. Campbell, Treas. & Gen. Mgr.
107 Lincoln St., Kewaunee, Wis.
New York Office, 70 Fifth Avenue
Branch Offices in principal cities

St. Louis Bell Foundry

Stuckstede & Bro., Proprietors
2735-37 Lyon Street St. Louis, Mo.



Finest Grade Church Bells

Peals and Chimes of Best Quality Copper and Tin

Catalog free on request

The House of Liturgical Art

Vestments Sacred Vessels Altar Linen

Antique Art Glass Windows

Altars Statuary Stations Pews

Church Bells Eucharistic Tabernacles

Grottos and Shrines for Outdoor and Indoor

Edward J. Koenig Company

1107 South Main Street
Los Angeles

1536 North Clark Street
Chicago

The Beautiful Remington Portable Typewriter with carrying case. One of the finest and most wonderful typewriters ever made.

RIBBONS for any typewriter, one or two colors—75 c each—3 for $2.

"FOONEY" ERASER HOLDER (patented), eraser holder and brush complete, 25c. Extra erasers for Holder—7 for 25c.

TYPEWRITERS of All Makes

$20.00 and up

New, used and rebuilt Underwoods, Royals, Remingtons, Hammonds, Coronas. Etc.

Small monthly payments, $2.00, $3.00 or $5.00

5-YEAR GUARANTEE

Six months' exchange privilege and 30-day money-back trial, or No Down Payment, if you wish

TYPEWRITER PARTS, repairs and supplies for any typewriter made. We also repair or rebuild typewriters for the public, making them as good as new. Ask for quotations.

POCKET ADDING MACHINES with magic writing pad. The practical adding machine. Does same accurate work as a $100 machine. Adds up to $10,000,000. Special introductory price, $2.95 prepaid.

DRY STENCILS FOR DUPLICATORS, non-wax and non-crackable. Just put them in typewriter like a sheet of paper and write. Said to be the finest in the world. Specially low priced.

REBUILT STENCIL DUPLICATORS, Rotospeeds, Mimeographs, etc., $36.00 up, in small monthly payments.

We take used or old typewriters, duplicators, etc., in trade.

PITTSBURGH TYPEWRITER & SUPPLY CO., Suite 940, 339 Fifth Avenue, Pittsburgh, Pa.

I am interested in..... Send descriptive literature, your low prices, etc. This is your free service and does not obligate me.

Name..... Address.....

Please write or print name and address plainly. Ask publishers of this magazine about us and our reliability.

Firms with Episcopal Authorization to Handle Sacred Vessels to Repair Them

BALTIMORE:	JOHN MURPHY CO., Park Avenue and Clay Street.
BOSTON:	BIGELOW KENNARD & CO., 511 Washington Street. THOS. J. FLYNN & CO., 62-64 Essex Street. MATTHEW F. SHEEHAN COMPANY, 17 and 19 Beach St. PATRICK J. GILL, 387 Washington Street.
CHICAGO:	BENZIGER BROTHERS, 205-207 W. Washington Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) JOHN P. DALEIDEN CO., 1530-32 Sedgwick Street. ECCLESIASTICAL GOODS CO., 984 Milwaukee Ave. D. B. HANSEN & SONS, 27 N. Franklin Street. EDWARD J. KOENIG COMPANY, 1536 North Clark Street. MATRE & CO., 33-35 S. Wells Street. SPAULDING & CO., Michigan Avenue and Van Buren St.
CINCINNATI:	BENZIGER BROTHERS, 343 Main Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) FR. PUSTET CO., 436 Main Street.
CLEVELAND:	NORTHERN OHIO PLATING WORKS, 1501 Columbus Road.
DENVER:	JAMES CLARKE CHURCH GOODS HOUSE, 1638-40 Tremont St.
LOS ANGELES:	EDWARD J. KOENIG COMPANY, 1107 South Main Street.
MILWAUKEE:	BERGS MANUFACTURING CO., 483-485 Twenty-seventh Street. DIEDERICH-SCHAEFER CO., 413 Broadway. A. WERNER, 649 E. Water Street.
NEW YORK:	BENZIGER BROTHERS, 36-38 Barclay Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) BLASE BENZIGER & CO., INCORPORATED, 98-100 Park Place. THE FEELEY CO., 10 W. 50th Street. THE GORHAM COMPANY, 5th Avenue and 47th Street. P. J. KENEDY & SONS, 44 Barclay Street. FR. PUSTET CO., 52 Barclay Street.
OMAHA:	KOLEY AND SON, 2910 Farnam Street.
PHILADELPHIA:	H. L. KILNER, & CO., 1708 Market Street. J. J. McDERMOTT, Room 818, 1011 Chestnut Street. F. C. PÉQUIGNOT, 1331 Walnut Street. HERMAN J. WOLF, 539-543 W. Huntingdon Street. WRIGHT MANUFACTURING CO., 127-35 Master Street.
PITTSBURGH:	E. J. LETZKUS, 2006 Jenkins Arcade.
PROVIDENCE:	THE GORHAM COMPANY, Elmwood. W. J. SULLIVAN CO., 96 Jefferson Street. JOSEPH TALLY, 506-512 Westminster Street.
SEATTLE:	THE KAUFER CO., 1607 Fourth Avenue.
ST. LOUIS:	B. HERDER BOOK CO., 17 South Broadway. MUELLER PLATING CO., 920 Pine St., Imperial Bldg.
ST. PAUL:	THE E. M. LOHMANN CO., 385 St. Peter St.

To Pastors:

What do your parishioners read? Magazines that very cleverly contradict what is preached from the Altar on Sunday. Follow up your preaching with the printed word. The principles you preach are applied to current topics in

AMERICA

A Catholic Review of the Week

It is your auxiliary. Put it in the homes of your parishioners. Write for details of our special terms to churches, selling AMERICA weekly at the church door

AMERICA

Box 390, Grand Central P. O., N. Y. C.

WINE

We are the largest EXCLUSIVE distributors of

Pure Sacramental Wines

In this section of the country

We are happy to refer you to the Chancellor of the Diocese of

Altoona	Indianapolis
Buffalo	Louisville, Ky.
Cleveland	Mobile, Ala.
Columbus	Nashville
Covington	Oklahoma City
Detroit	Pittsburg
Erie	Toledo
Ft. Wayne	Wheeling, etc.
Grand Rapids	

The A. J. Hammer Co.

1653 St. Clair Ave., S. E.

Cleveland, Ohio

The O-Neh-Da Vineyard

has been taken over by the Society of the Divine Word. The vineyard, located at Conesus, N. Y., is personally supervised by

Rev. Francis Newhouse, S.V.D.

Business will continue as before, with offices at

70 Frank St.

Rochester, N. Y.

"A Silent Reminder"

to the people of their duty

DENNING'S
Combination Holder

The name stands for Quality

Our

COMBINATION NAME FRAME

and

HAT HOLDER

together with

Our System

will eliminate financial worries

Mail this Coupon for Information

DENNING MFG. CO.
1777 East 87th St.,
Cleveland, Ohio

Please send me complete information regarding your system.

NAME.....

ADDRESS.....

Van Duzen Bells

Formerly Van Duzen & Tift

For over 80 years our bells and chimes have given complete satisfaction in cathedrals all over the country. They are famous for their full, rich tones, volume and durability.
Only the best bell metal—selected copper and tin—is used in our bells. Each bell is guaranteed.

Send for catalogue

The E. W. Van Duzen Co.

Buckeye Bell Foundry

428-434 East Second Street

CINCINNATI - - - OHIO

McSHANE

Church BELLS—PEALS
Bell and Tubular CHIMES
electrically played

McSHANE BELL FOUNDRY CO.
Baltimore, Md., U. S. A. ESTABLISHED 1856

When the Bishop Comes

Manual of Episcopal Visitation and Sacrament of Confirmation

Full and detailed information, both for the ceremony of Confirmation and for the Bishop's official visit. All the canonicals minutely explained. Indispensable for the occasion.

Copies should be had by every Priest, so it is well to order now.

Twenty-five cents per copy
Five copies, one dollar

THE DOLPHIN PRESS

1305 Arch Street Philadelphia, Pa.

Sunlight in your church twenty-four hours a day

MANY churches are poorly illuminated. Some have insufficient light—others are spotted with eye-dazzling fixtures.

In either event a double duty is imposed on the pastor. He not only has the unusual burden of interesting his congregation but must overcome the handicap of inconvenience caused by harsh light.

Our method of church illumination has been used by thousands of churches for many years. We have installed soothing, efficient effects that literally fill a church with Sunlight 24 hours a day.

We could do the same in your church at a cost surprisingly low.

A post card will bring you complete information.

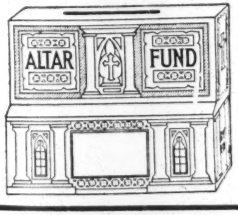
I. P. FRINK Inc.

24th Street and 10th Ave., New York

Representatives in Principal Cities.

MITE BOXES

For Missionary and Special Offerings



These Boxes are so constructed that the money cannot be removed without destroying the box

Samples and prices of the various styles sent on request

EDWARDS FOLDING BOX CO.

Manufacturers of Folding Paper Boxes of all kinds

27 North Sixth St. 526-528 Cuthbert St.

Philadelphia, Pa.

The leading Church Towers everywhere are being supplied with **Bells**

from the

MENEELY BELL CO.

220 Broadway
New York City

TtroY, N. Y.

Twenty years of development has won universal acknowledgment of "Orgoblo" superiority. Recent improvements have made the

Super "Orgoblo"

Sturdy : Efficient : Quiet

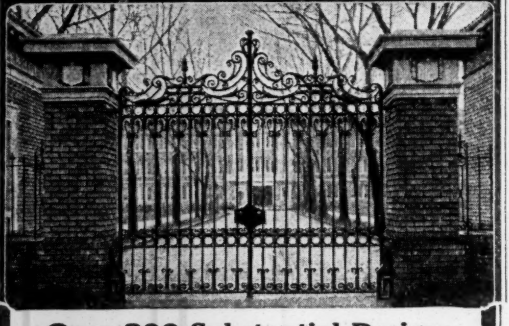
Most of the largest and finest American organs are blown by Orgoblos.

The Orgoblo has won the highest award in every exposition entered.

Special **"Orgoblo Junior"** for reed and student organs.

The Spencer Turbine Co.
The Organ Power Dept.
Hartford, Connecticut

Stewarts IRON FENCE
STANDARD OF THE WORLD



Over 300 Substantial Designs

Iron Fence Arches Entrance Gates
Lawn Settees and Vases
for
Cemetery, Church, Hospital, School, Residence Property
Send for Catalogue
We are also manufacturing chain-link wire fence

The Stewart Iron Works Co., Incorporated
920 Stewart Blk., Cincinnati, Ohio
"The World's Greatest Iron Fence Builders"

When the Seminary re-opens

Be sure to have

Essentialia Philosophiae

Quae in Usum Incipientium Digessit

FRANCISCUS P. SIEGFRIED

in Seminario S. Caroli Borromaei Philadelphiense Professor

Pocket Summary of Catholic Philosophy, giving the essentials of **Logic, Ontology, Cosmology, Psychology, Theodicy, Ethics,** briefly, clearly, in form of question and answer.

All set forth in graphic survey. For students of Philosophy in the Seminary and for maturer students who desire to make a rapid review of their Philosophy.

$1.80 a copy postpaid

American Ecclesiastical Review

1305 Arch Street, Philadelphia

Catholic Instruction
with lantern slides

1,100 SLIDES IN VICTOR CATHOLIC SERIES

Including a beautiful slide portrayal of the 32 lessons in the Catechism with —

COMPLETE EXPLANATORY NOTES FOR EVERY SLIDE

Also: The Life of Christ—Bible History—Life of the Blessed Virgin—Celebrated Madonnas—Rosary and the Life of the Apostles.

Write for Catalog No. C178

VICTOR ANIMATOGRAPH COMPANY
Davenport, Iowa
242 W. 55th St., N. Y. 38 S. Dearborn St., Chi.

Order these plates ON APPROVAL
Don't send any money
See before you pay—that's our way

New Style Collection Plate. Designed with a view to securing capacity without adding to the size and weight. This result is obtained by the convex side, which also tends to more securely hold the collection envelopes. Flange on bottom of plate permits stacking any number perfectly. You will be pleased with the design of this plate. Order as many as you need **on approval.**

No. 19 44. New Style Collection Plate, nine inches extreme diameter, plush-lined bottom. Brown mahogany finish, **$2.65**; Solid Walnut or Solid Oak..... ..... **$3.00**

No. 19 46. New Style Collection Plate, ten inches extreme diameter, plush-lined bottom. Brown mahogany finish, **$2.95**; Solid Walnut or Solid Oak..... ..... **$3.30**

Pews, Altars, Altar Railings, Prie-Dieus, Chairs, Bulletin Boards, Fonts, Etc.

Also embroidery work, and materials and trimmings of all kinds

Our fine new catalog will be mailed free. Write for a copy, stating what particular furniture is needed.

DeMoulin Bros. & Co.

Greenville— 1119 South 4th St. —Illinois

Money is Available Now

for **New Church Buildings**
Alterations and Repairs
Establishment of Budget
Lifting Mortgage
Establishing Endowment

You, as Pastor, can serve your charge more efficiently if you are entirely relieved of the worry and care of your Church finances.

We can Show You How

All your financial worries can be eliminated.

Write us in confidence about your financial difficulties.

Without any cost to you, financial experts will analyze your case and submit to you a plan suitable to your particular needs, whereby your financial worries will be over.

Write today.

The Ward Systems Co.

28 E. Jackson Blvd. Chicago, Illinois

Chimes for the Altar

Deagan Electric Cathedral Altar Chimes were designed especially for use in Catholic Churches.

Electrically operated from keyboard which is placed in Altar Steps, their solemn majestic tone blends perfectly with the service.

Easily Secured

In every congregation there are members who will welcome the opportunity to bestow on their Church so lasting and useful a gift. We engrave memorial inscription on inside of keyboard without extra charge.

Universally Used

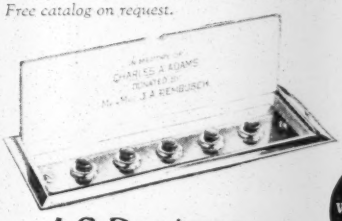
A few users of Deagan Electric Cathedral Altar Chimes:

St. James Pro-Cathedral, Rockford, Ill.
Holy Name Church, Philadelphia, Pa.
St. Ann's Church, New Orleans, La.
St. Luke's Church, Woodburn, Oregon.

From your church goods house or from factory.
Free catalog on request.

No. 935
Five Tones.
Price
$150.00

No. 940
Ten Tones.
Price
$250.00



J.C. Deagan Inc
EST. 1880
501 Deagan Building CHICAGO

Builders of the World Famous Deagan Tower Chimes

THE OLD MENEELY FOUNDRY

CHIMES
PEALS.
CHURCH

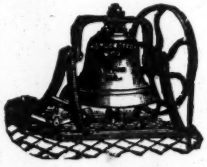
& OTHER
BELLS

MENEELY & CO.

Watervliet, N. Y. (West Troy)

Best Full-Toned

Church Bells and Peals



Correspondence Solicited

Established 1855

H. Stuckstede Bell Foundry Co.

1312-1314 South Second Street **St. Louis, Mo.**

Manual of Forty Hours' Adoration

This Manual contains LITANIAE ET PRECES: the Approved Music for " Te Deum " and " Tantum Ergo," and everything requisite for the Devotion—Ceremonies, Rubrics and Prayers.

Order copies now, so that they will be on hand when needed, as they are sure to be.

Twenty-five cents per copy. Five copies, one dollar

The Dolphin Press

1305 Arch Street Philadephia, Pa.

There Is No Reason

Why the pastor should be puzzled over a suitable Christmas gift for his parishioners

THE 1926 ART CALENDAR OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH is just what you are searching for

It is something BEAUTIFUL, INFORMATIVE and at the same time REASONABLY PRICED

The frontispiece, in six colors, of the Queen of the Missions is suited admirably for framing. Msgr. William Quinn, National Director of the Society, while in Rome early this year was struck with the beauty of this masterful work and obtained permission for its reproduction.

The Calendar should be in every Catholic home, for it indicates:

The special devotions of the Church for each month
The Patron Saints of each day of the year
The Sundays and Holy Days of Obligation
The days on which Members of this Society gain a plenary indulgence

NOW READY FOR DELIVERY

Ten Cents a copy — **75 Cents a dozen**
Five Dollars a hundred — **Thirty-Five Dollars a thousand**

Postage and express paid to all parts of the United States

Address:

The Society for the Propagation of the Faith

National Offices:

343 Lexington Ave., New York City

Rt. Rev. Mgr. William Quinn, National Director

OIL PAINTINGS

FOR DECORATION OF YOUR CHURCH

WORKS OF ART

Pictures for all requirements

B. E. MURILLO "ASSUMPTION"
From Painting by F. R. BOGDAN

Will paint on canvass and send the pictures to you with instructions how to affix same to the wall lastingly

ALSO WILL CONSIDER ENTIRE DECORATION OF CHURCH

Artistic layout in panels, ornamental designs and

PICTURES OF HIGH MERIT

At astonishingly small cost to you

Scientific method. 30 years of experience in Ecclesiastical arts, and my personal attention to every detail, shall insure best results for you

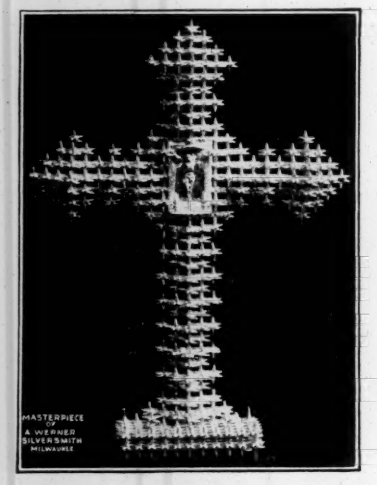
For particulars and references write to

F. R. BOGDAN

38 Eagle Rock Ave. — **West Orange, N. J.**

A. WERNER, THE SILVERSMITH

THANKS YOU

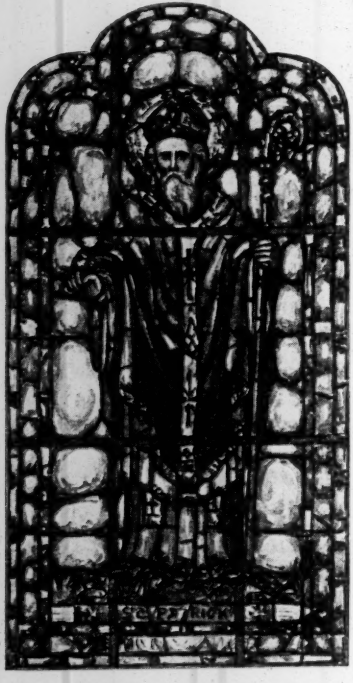


The **Christmas Spirit** has prompted me to change my copy. Instead of asking for more business in the line of repairing, refinishing and replating Sacred Vessels, Candlesticks, etc., I desire to express my sincere gratefulness to the Reverend Clergy for the splendid manner in which my firm has been patronized by them for the past 40 years.

I will always try to deserve it.

A. WERNER, THE SILVERSMITH

Milwaukee, Wisconsin



Installed in St. John's Church
Manches, Wis.

Stained Glass

Of Character

In the True Catholic Spirit

Moderate in Cost

Ours is one of the oldest houses in this country in the designing and execution of stained glass. Our windows are in over 1500 churches everywhere, even in China

We welcome correspondence and the opportunity to confer and submit sketches and estimates. Our long experience is at your service

Milwaukee Mirror and Art Glass Works

Established 1887

Milwaukee **Wisconsin**

124--126 W. Water Street

Your Debt to Yourself

You, like so many other Pastors, are spending anxious hours worrying over debts and financial problems, but aside from all other debts there is an insistent one to yourself.

YOU OWE YOURSELF that peace of mind that can only come when you are free to devote your entire time to the attainment of your highest goal—spiritual leadership.

The "Financial Campaign" or "Drive" is the one way out of your difficulties. Besides being endorsed by the highest authorities, its low cost now places it within the reach of all.

Let us tell you, for instance, what we accomplished for a small, newly created parish in less than two months from the date of its first services. Let us also show you the endorsement of one for whom two successful drives were conducted within three years.

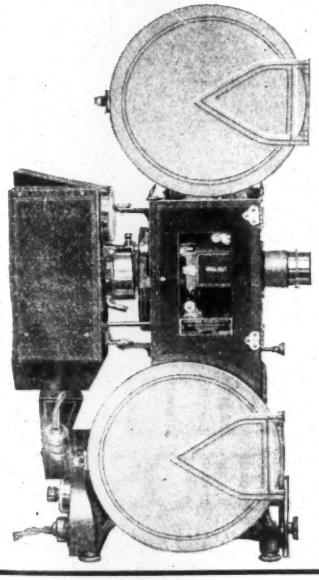
Begin paying that debt to yourself today by telling us your problem. It will not obligate you and will be the first step toward peace of mind.

WILLIAM H. ARBOGAST

805 Second Nat'l Bank Bldg. Cincinnati, Ohio

Assembly Hall Motion Picture Projection

demands professional results



HOLMES

Shaft Drive (no belts or chains) Motion Picture Projector and Stereopticon

are especially designed for assembly hall and class room projection. Although being very low in price it throws a 10x14 picture up to 100 feet.

EQUAL IN QUALITY

and definition to that of the big picture house

15 DAY TRIAL

Compare it with any other make. If not perfectly satisfactory return it and your money will be cheerfully refunded. Many exclusive mechanical features. In point of ease of operation, long life, safety, adjustable take-up, focus adjustment and simplicity throughout.

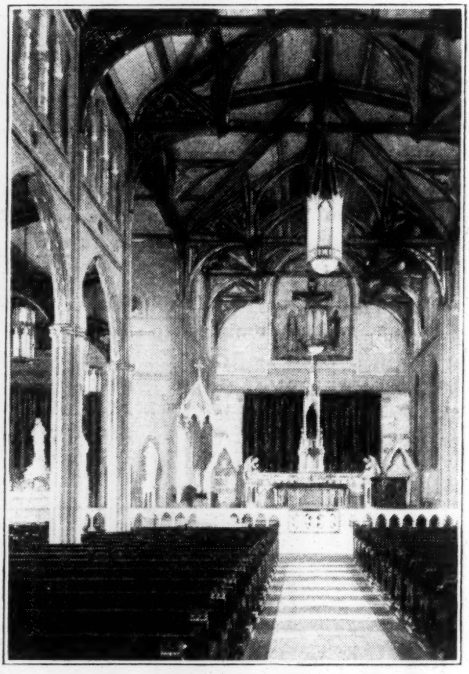
IT HAS NO EQUAL

Professional quality with portability. Weight 44 pounds. Can be operated from any light system, farm lighting included.

Write for interesting details and list of educational films

HOLMES PROJECTOR COMPANY

1632 N. Halstead St. Chicago, Ill.



St. Mary's Cathedral, Galveston, Texas
Rgt. Rev. Msgr. James M. Kirwen, Rector

Showing Decorations and Special Lighting Fixtures executed by us in modified Gothic style.

Inquiries Invited

5484

CONRAD SCHMITT STUDIOS

1707 Grand Avenue
MILWAUKEE, WIS.

·CORRECT CHURCH DECORATION·